

Calvinist Contact

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De Jong will preside over Calvin Seminary

Keith Knight
C.C. Editor

Calvin Seminary will be injected with new dreams and visions when its president-elect begins his work in 1983. Synod appointed Dr. James A. De Jong of Dordt College as the new president.

At 41, De Jong is the youngest president which the seminary has seen. However, he will bring with him an impressive list of scholarly and academic credentials.

Dr. De Jong, son of Dr. P.Y. De Jong, is currently professor of theology. Since graduating from the Free University in Amsterdam in 1970, he has taken on various academic positions, first as assistant professor of theology at Trinity Christian College in Chicago, and then in 1974 as assistant, associate and finally professor of theology at Dordt College.

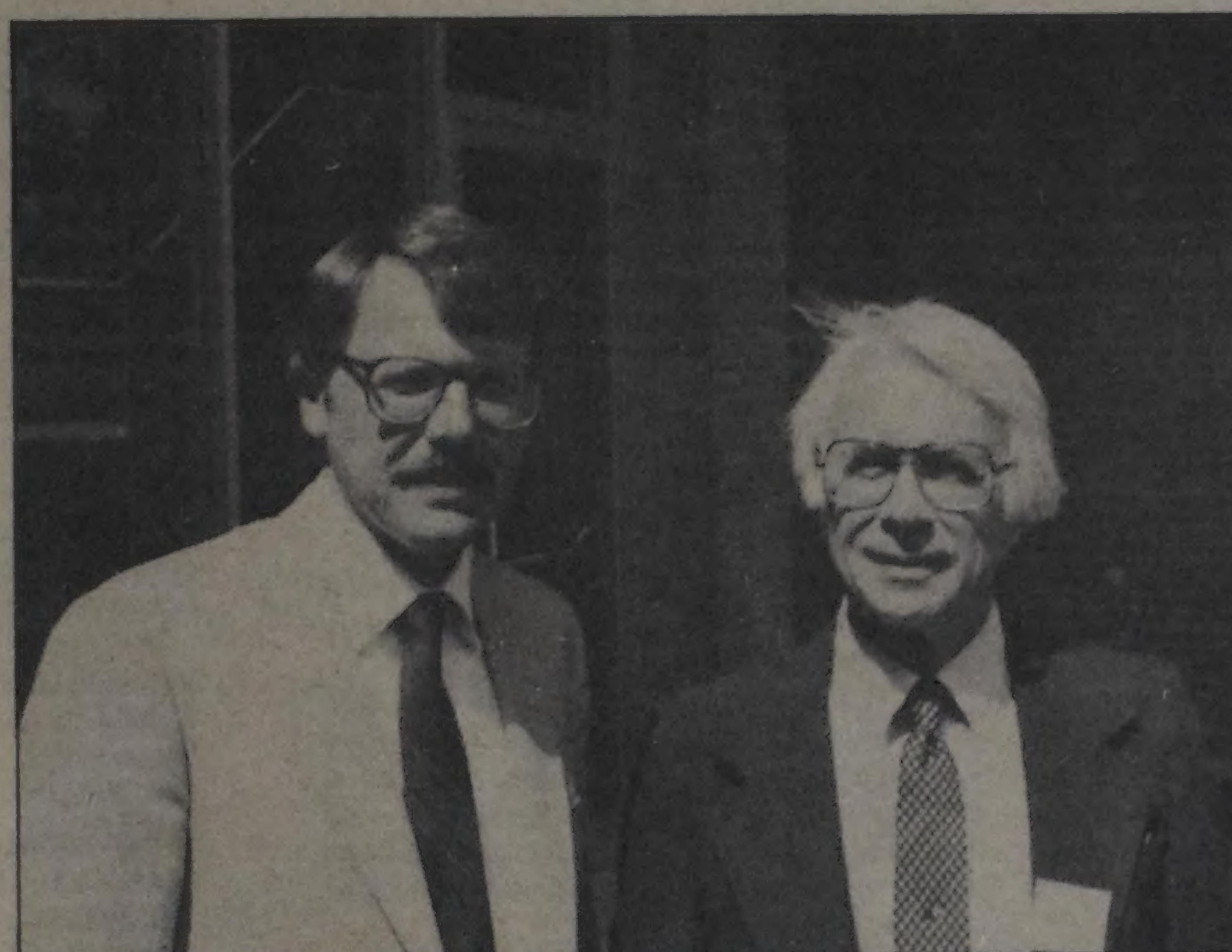
Dr. De Jong was one of two candidates interviewed by Synod for the Calvin Seminary presidency. The other was Dr. John Primus, professor of religion and theology at Calvin College since 1969. Both men came with impressive qualifications and neither man was considered by delegates beforehand as having any sort of academic edge.

De Jong sees the need for the seminary to have academic freedom "to explore, understand, and correct the church's faith in the context of a commitment to truth."

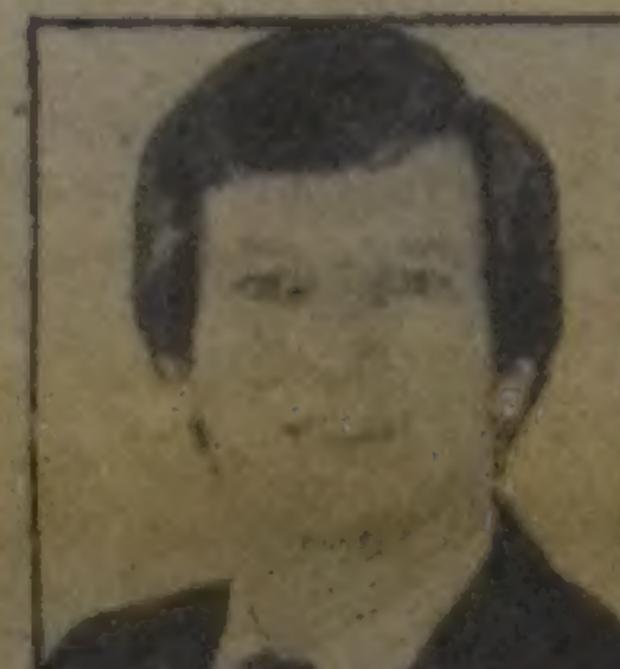
Both men affirm the Bible as being the infallible Word of God and that the Bible gives direction for their lives. Both men also confirmed the historicity of Genesis 1-11. De Jong said: "There was an historical Adam and Eve, there was an historical fall, there was an historical serpent."

De Jong saw two major issues before the Christian Reformed Church today: hermeneutics (Report 44 which talks about the nature and authority of Scripture) and denominational unity as witnessed with the creation of the Mid-America Reformed Seminary in Iowa.

With respect to denominational unity, De Jong said that we must



Dr. James De Jong, left, was elected new president of Calvin Seminary to replace the retiring president, Dr. John Kromminga, right. Dr. De Jong, presently professor of theology at Dordt College in Sioux Center, Iowa, will undergo a year of preparation before assuming the presidency in the fall of 1983. At 41, Dr. De Jong is the youngest man to head the Christian Reformed Churches seminary.



Christian Reformed Church Synod
June 8-17, 1982
Synod coverage by Keith Knight
and Wally Vandekleut



"Identify what we have in common and then hold on to that which we have in common. We should maintain a commitment to our faith. I cannot condone the movement for an alternative seminary in Iowa. To take that kind of action is not in the best interest of the church."

Undoubtedly the fact that he was raised in Pella, Iowa and the fact that he has taught at Dordt College in Sioux Center since 1974 could be seen as an added bonus to his seminary presidency as the denomination strives to diffuse elements of denominational disunity which is visible in the presence of MARS, the seminary in Iowa.

Bringing dreams

As seminary president, De Jong sees himself as a man who will bring some dreams to the seminary. "Half of the men on the faculty were my professors. In about 10 years, most of those men will have retired from the faculty and we will have to do a lot of preparatory work to replace them with equally qualified men."

He indicated that the present faculty would express a "willingness to look at some new and innovative ideas." De Jong sees an expanding role for the seminary in the training of church members. He says that he would like to introduce new degree programs.

"Perhaps the seminary should con-

sider providing theological modules (six, eight or ten course units) for the non-paid, non-professional church member who has an interest in and propensity for some aspect of the church's work. Is the time ripe for the seminary, possibly in conjunction with other agencies and institutions, to provide and to certify theological training in such areas as evangelism, liturgy, church music, church school education, and structuring the congregation for ministry?"

Dr. De Jong wants a higher profile for the seminary. He told Synod that many people within the CRC perceive the seminary as being "introverted, withdrawn, and not in touch with the mainstream of the denomination. Seminary must feel that it is loved by the people."

He saw his own role as seminary president as one which will make him available to the constituency, the faculty and the students. "I want to be able to sit down with the seminarian who has just preached in chapel and to go over his sermon with him."

He sees himself as a president "who can bring vision to the seminary on behalf of the CRC. The president must stand firmly in the Reformed tradition."

Youthfulness

Dr. James A. De Jong and/or denominational novice. His young credentials have been held in high esteem for several years. In 1979, when he was 38 years old, he was one of three candidates for the editorship of *The Banner*. He and Rev. William Buursma were pitted against Rev. Andrew Kuyvenhoven.

Even though the seminary president comes up for reappointment every few years, Dr. De Jong has the potential of serving in that capacity until he retires in 24 years.

As such, he has the awesome task of providing a solidly reformed presence within the seminary well into the 21st century. The seminary, however, is not a "one man show". He will have a highly qualified faculty to work with as well as a board of trustees to which he is answerable. May the church be blessed.

Synod refuses to probe MARS

Synod took a "wait and see" approach to the newly formed Mid-America Reformed Seminary. It wisely chose neither to condemn it nor to condone it.

The seminary, with the acronym MARS, will open in September in northwest Iowa. It already has a small faculty and a building, and a few students have indicated some interest in possibly attending the school.

MARS came to the attention of Synod formally through the report of the Calvin College and Seminary Board of Trustees. The Board wanted Synod to tell MARS that the proposed seminary must come to Synod in 1983 with a "statement of its rationale for existence and its vision for its graduates."

Synod said that Synod has no business ordering that kind of accountability and decided to leave MARS

alone. Most delegates were of the opinion that MARS should be allowed to exist. "If MARS turns out well-trained candidates for the ministry, then that's beautiful", said one delegate.

The recommendation from the Board of Trustees came as a result of its own frustration to be able to obtain a proper statement from the MARS faculty. Both Classis Orange City and Classis Sioux Center, located in Iowa and in close proximity to MARS, have been unable to get a statement of the proposed seminary's rationale for existence. It is out of this frustration that the Calvin Board of Trustees encouraged Synod to try to secure such a statement.

Delegates, however, determined that if Synod made such a move, it would lead to further division and animosity within the denomination.

There was a genuine concern for continued dialogue between the Calvin Seminary and MARS. "If we are truly concerned for the good of the church, we should dialogue", said one delegate. Another called for Christian compassion.

Calvin Seminary president Dr. John Kromminga expressed concern for those young men who would be entering the Mid-America Seminary with the illusion that they would automatically be accepted at Calvin Seminary for its final year (as is required) before being declared candidates. MARS is not yet an accredited seminary and its curriculum has not yet been reviewed as being acceptable or suitable to meet academic standards of Calvin, Dr. Kromminga said. "If they are going to ask Synod in three or four years for permission to have their graduates enter Calvin Seminary, then

we (Synod) should know what they are all about."

Synod decided not to ask MARS for a statement of its rationale for existence. Instead it encouraged Calvin Seminary to continue discussions and dialogue.

Rev. Lambertus Mulder of Whitby, Ontario said that, since MARS chose the route of independence, it must come to Synod at some point for permission to have its graduates enter Calvin Seminary for the required one year. Rev. Mulder said that MARS should be allowed to exist. "If I want to start a seminary in the basement of my house, who is going to stop me?"

Synod's wait-and-see attitude was perhaps best summarized by a delegate from Classis Orange City: "I don't think, frankly, that Mid-America will be successful."

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Synod 1982

An ordinary Synod, an extraordinary task

by Keith Knight

One is hard put to characterize Synod 1982 of the Christian Reformed Church. Past Synods have been obviously pastoral or blatantly conservative. Synod 1982 might best be termed a "safe" Synod. There were very few major issues which allowed delegates to show their true colours, except perhaps the ones on dancing and doctrinal purity.

As one looked over the 156 delegates which made up Synod, it seemed like a gray quilt, dotted with a few bald spots here and there. Delegates, on average, were older. The majority of them were there for the first time... and it showed.

During the first few days there was painfully little discussion on matters which certainly should have required closer scrutiny. During the final few days of Synod there was an over-abundance of trivial talk as delegates seemed more comfortable with the setting and more desirous to hear themselves talk.

Rev. Clarence Boomsma, who presided over Synod and who held that post on three previous occasions, was extremely patient as he led delegates through a routine, short agenda. Even though the agenda was short, Synod ended on time rather than a day or two early.

Synod was marked by four instances of executive session in which the audience and the press was excluded. Two of those should not have been held. The president declared executive session in the appointments of the stated clerk and the Calvin Seminary president. In both instances, the interviews of four candidates were held in open public session. The final discussion and vote was held behind closed doors. These kinds of actions breed suspicion and secrecy which could easily have been avoided.

The other two instances for executive session were appropriate. One involved the use of the judicial code in which Synod acts as judge and jury. The other was termed strict executive session in which not even the Calvin Seminary advisors could take part. It involved a highly sensitive issue and was properly dealt with in that manner.

SEMINARY

Synod, though facing a largely routine agenda with few issues, nevertheless made a number of significant decisions on behalf of the denomination. The appointment of Dr. James De Jong as the new president of Calvin Seminary will have a lasting influence on the denomination for the next generation of ministers coming out of its hallowed halls.

The pastoral way in which it dealt with the Mid-America Reformed Seminary in Iowa should also be applauded. Synod wisely chose to leave MARS alone.

The healing ministries committee also came with a strong report which required synodical attention and which received a great deal of scrutiny. A few delegates were there as self-proclaimed financial watchdogs to see to it that denominational money was being spent wisely.

Had it not been for the fact that there were some 2,000 men, women and children on the Calvin campus in addition to the 156 delegates of the CRC because of the concurrent Synods of four other NAPARC churches, it might have been rather dull on campus.

There was a lot of fellowship among fellow orthodox Christians. There were shared morning devotions and a joint worship service on Sunday. Dr. Francis Schaeffer addressed a Presbyterian Church in America gathering and Chuck Colson of Watergate fame spoke at a breakfast meeting, once again adding a bit of sparkle to campus festivities.

This year there are 39 classes with four

delegates each. One more classis will be added next year with the creation of Classis Red Mesa which was born out of Classis Rocky Mountain. Most of the churches in Red Mesa are Indian.

LONG DAYS

Each of the 156 delegates to this year's Synod faced long days and a lot of hard work. Four men shared a suite and one bathroom. Generally accustomed to their own form of privacy, these cramped situations did not add to a relaxed atmosphere for most of them. Sessions began at 8:30 a.m. and concluded at 9:30 p.m. with committee meetings often following and lasting to midnight.

The debating process on the floor of Synod is tedious and there were only a few occasions for actual physical exercise — the occasional walk or swim in the college pool.

There are obvious joys at Synod. Even after watching my sixth consecutive Synod it is still a thrill to meet with world missionaries on home leave, or with chaplains in the Navy, or with fraternal delegates from South Africa.

The administrative process of Synod is necessary. It certainly gives delegates a worldwide view of the church of Jesus Christ. Delegates return to their home congregations and classes having learned something and having been blessed with new insights into the church.

The Christian Reformed Church in North America has an approved budget of \$57 million for next year. Hundreds of missionaries proclaim God's Word throughout the world, the radio and television ministry reaches millions, Calvin College trains 4,000 young men and women each year and the seminary has trained 25 men for the ministry this past year.

This is your church, working beyond the pulpit and pew and parking lot, in the name of Christ.



Has the church over-reacted to adultery?

What makes committing adultery so bad?

Synod, back in 1908, stated that sin against the seventh commandment (Thou shalt not commit adultery) required a personal confession before consistory and a public announcing of the name of the "sinful party".

Synod of 1982 — 76 years later — declared that that trip to the consistory room should be optional. It was responding to an overture from Classis Muskegon (in Michigan) which asked Synod to overturn the decision of the 1908 Synod.

The overture, in its opening background statement, asked whether the church and consistory should deal just as harshly with, for example, gossips in the church, or those caught shoplifting, or anyone who used God's name in vain.

Should these people, too, have to come before consistory to repent of their sins and should their names, too, be announced off the pulpit as having sinned against their respective commandments?

Article 84 of the Church Order, adopted in 1908, states: "Confessing members who have offended in doctrine or in life and who have responded favourably to the admonitions of the consistory shall be reconciled to the church upon sufficient evidence of repentance. The method of reconciliation is to be determined by consistory."

Two significant concepts in this article are "reconciliation" and "sufficient evidence of repentance." These two concepts come close to explaining why one might be

expected to appear before the elders. It is with this in mind that the decision of Synod of 1908, amended in 1930 and reaffirmed in 1961, is to be understood like this: "In the case of transgression of the seventh commandment before marriage, confession must be made before the consistory. The advisability of announcing the names to the congregation shall be determined by the consistory in each case."

Synod's Advisory Committee, consisting of a number of delegates which dealt with this overture, came with this analysis. The committee agreed with the overture that "our practice of singling out one sin over others (adultery) ... is not a desirable practice."

Repentance

Synod did not want to

overturn the 1908 decision but it did say that the manner in which an "offence in doctrine or in life" is handled is up to each individual consistory. It said, in essence, that a consistory *does not have to* call a violator of the seventh commandment to confession before the consistory and/or the congregation and it also urged each consistory to examine which means it uses to deal with those who violate all points of doctrine or Christian life.

Synod adopted this recommendation:

That Synod declare that the manner of reconciliation by members who have offended in doctrine or in life be determined by the consistory in all instances; and urge consistories to be diligent in

seeking to effect such reconciliation.

Grounds

1. Scripture mandates reconciliation when any offence in doctrine and life has occurred and there is no evidence in Scripture that sin against the seventh commandment be singled out.

2. This is in harmony with the Church Order Art. 84 [quoted above].

Will there be a de-emphasis of that which has come to be known as the "sexual sin"? I hope not. But I do hope that the other sins — gossip, theft, idolatry, bigotry, blasphemy — will get an equal share of attention by consistories, more specifically by elders on their family visits and by ministers in their preaching.

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Synod 1982

Release minister before it's "intolerable"

A proposed change in the Church Order would allow ministers to be released from their congregations before the situation becomes "intolerable."

Synod approved revision of Church Order Article 17. The revision will go to the churches for study during the next year and the change will have to be ratified by Synod in 1983 before it can take effect.

Synod revised Article 17a, left 17b as it presently stands, and added point c.

Article 17, in revised format, will read:

"a. A minister who is neither eligible for retirement nor worthy of discipline may for weighty reasons be released from active ministerial service in his congregation in order to seek another call. The request for such release may be initiated by the minister, by the consistory, or by the minister and consistory jointly. The consistory shall give such a release only with the approval of classis, with the concurring advice of the synodical deputies and in accordance with synodical regulations.

"b. The consistory shall provide for the support of a released minister in such a way and for such a time as shall receive the approval of classis.

"c. A minister of the Word who has been released from active ministerial service in his congregation shall be eligible for call for a period of two years, after which time the classis, with the concurring advice of the synodical deputies, shall declare him to be released from the ministerial office. For weighty reasons the classis, with the concurring advice of the synodical deputies, may extend his eligibility for a call on a yearly basis."

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Revised Ministers' Pension Plan will improve inequality

Ministers in the Christian Reformed Church who look forward to retirement and a few years of financial security in the dawn of their lives have very little to look forward to.

Synod increased the maximum pension benefit to \$6,350 per year. Many retired ministers now receive about \$4,500 per year from the Ministers' Pension Fund. They also receive Canada Pension Plan and Old Age Security to supplement that income but it is, nevertheless, low.

A major feature of this year's Synod was the creation of two separate pension funds for Canada and for the United States. This planned separation had been in the works for several years and it involved the creation of a special Canadian subcommittee of the Minister's Pension Fund which came to Synod with a revised, detailed document. The plan received overwhelming approval.

The revised plan ties in a formula which is salary-related and which, therefore, takes cost-of-living increases into account. For example, suppose that a minister retires on January 1, 1983. The Pension Fund takes the average salary of all ministers across the denomination for the past three years and applies a prescribed formula to that figure which will become the ministers' pension.

Even though the pension fund has been separated into two separate funds (for government-related reasons), there is still one quota which is divided among both funds. Ministers are still free to serve churches across the Canadian-American border without

penalty. The plan is totally "portable". A minister who serves churches in both Canada and the United States will, upon retirement, receive two pension fund cheques: one Canadian in Canadian dollars and one American in American dollars.

Garrett Van de Riet, administrator of the Minister's Pension Fund, told Synod that 90 per cent of CRC ministers retire at age 65. Some do retire as early as 62 and are eligible for ministers' pension.

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Ministers get a raise

The minimum salary for ministers in the Christian Reformed Church increased by \$2,000 as a result of inflation.

The minimum salary, as it applies to Fund for Needy Churches recipients, has been set at \$17,000. In addition to that, the minister will receive \$100 per year for every year of service in the ministry, up to a maximum of 20 years. There will also be a child allowance of \$500 which remains unchanged, for every child up to 22 years of age, excluding those who have reached the age of 19 and are no longer enrolled in an educational institution.

A basic car allowance of \$2,000 was also established and the salary allowance for stated supply will remain at \$175 per week.

These guidelines, Synod reiterated, are basic minimum guidelines and churches are encouraged to pay their ministers more, based on local economic conditions.

Pastors will receive "pastors" as part of healing ministries plan

Each year, ministers of the Word in the Christian Reformed Church are released from the ministry for a variety of reasons. Some of them are incompatible with their congregations, others are faced with stressful situations in which they simply cannot cope and they see the need to get out of the ministry.

Synod last week officially offered a dose of preventative medicine to those ministers and congregations where some form of healing must take place and it also decided to help those 25 candidates who are presently entering the ministry.

Synod established a new standing committee entitled the Pastor-Church Relations Services. This was born out of a special study committee on the healing ministries which was appointed back in 1978 to study the matter of how to deal pastorally and effectively with those many men who have faced conflicts within their congregations. More than 70 such ministers have left

their pulpits during the past 12 years.

The Synod adopted a five year plan in which a network of "pastor's pastors" will be assigned throughout the denomination to help new, young ministers entering the ministry. Regional pastors, one for each classis, will also be appointed to co-ordinate the network at the classical level and local churches will be encouraged to establish a pastoral relations committee.

Some delegates to Synod accused the healing ministries committee to "creating a monster" in which there would be a synodical committee, a full time paid director, regional unpaid pastors, local mentors, and congregational pastor-church relations committees.

The idea of assigning mentors found a great deal of favour among delegates. "Mentors", according to the committee report, "are pastors who will serve without pay or honorarium as consultant, friend, and confidante to other pastors. Their essential duties shall be to meet regularly or as often as appropriate with the assigned pastor and in a pastoral mode to discuss, guide, listen, encourage, confront, and pray with that person."

How it works

The mentor would be a pastor's pastor. It would be especially appropriate to have mentors for those 25 candidates who are presently entering the ministry. He will be assigned a mutually agreeable minister, someone whom he could trust and depend upon for individual, personal advice. As problems arise, not only with respect to his ministry but also with respect to his own personal struggles, he could bring these problems and concerns to his mentor. The mentor would report to no one. There is no accounting as to what the mentor does or says to the young minister.

But mentors could also be assigned for those who are veteran ministers in the denomination so that they, too, have a place to go to officially share their problems, without fear of gossip.

Synod adopted the gradual implementation of the mentor system as follows:

"All candidates for the ministry will upon ordination be assigned a mentor. Each newly ordained minister will be served by a mentor for his first five years of ministry.

"For the first five years of ministry of each person who enters the Christian Reformed Church ministry by way of Church Order Articles 7, 8, or 14c, a mentor will be assigned.

"A mentor will be selected for all ministers released from their congregations by way of Church Order Article 17a.

"A mentor will be selected for any minister of the Word who desires a mentor."

The mentor system answers the perennial question: To whom can ministers turn if they have problems. This process allows them to turn to a colleague in the ministry who may have special gifts of wisdom, understanding and pastoral concern and it also assures the minister needing a mentor of absolute confidentiality.

Congregational healing

But congregations, too, need some form of healing ministry. Synod therefore authorized the Pastor-Church Relations Committee of Synod "and/or the director of Pastor-Church Relations Services and/or regional pastors to work with congregations in establishing local pastoral relations committees." Where stressful situations still occur between congregations and ministers, the church visitors will still be called in.

The Director of Pastor-Church Relations Services will have to be a qualified individual, not necessarily a minister, and his appointment will be for a two year term. The function of the synodical committee and of the full time director is seen as a five year pilot project.

It is hoped that at the end of five years there will be an effective network of local mentors and regional pastors so that the program can continue without unnecessary bureaucracy.

There is a recognition that the healing process between minister and congregation must begin and end at the congregational level.

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Synod 1982

Dance, too, can be redeemed

Wally Vandekleut

Synod has mandated the Christian community to learn how to dance redemptively. Old and young, mature and maturing, Christians are challenged to look dance squarely in the eyes and redeem it.

In one of the most difficult discussions of Synod for many, the delegates struggled hard with the content of the report written by the study committee and recommended by the Majority Report of the Advisory Committee.

On the one hand there was the clear majority who maintained that *all* of life is under the Lordship of Christ and must be redeemed in His honour.

There were also those who could not include the realm of

dance under Christ's Lordship. In summary, their concerns were as follows:

— "Dancing is spiritually dangerous. To adopt the report is to make people feel guilty for not dancing. We can't redeem dancing."

— "John Calvin, who was committed to the cultural mandate, opposed the dance."

— "If we search ourselves, we will see that dancing is wrong; we are just too sinful."

— "In the Old Testament they danced for the Lord, but now we are going to dance for ourselves. How do you redeem dance? It's one's attitude that redeems dance."

— "We need more explicit guidelines and a definition of 'Christian dance'."

— "Dancing stands condemned by Christian wisdom."

The Christian community is not mature enough to handle dance.

— "If we adopt the dance report we will give our young people a free ticket to dance with an indiscriminate mind."

— "Fear. 'Before sin was sin, and now dancing is no longer sin. Now our elders are going to have to supervise dances, and they'll have a hard time. I'm afraid of what will happen now.'"

In response, those who supported the report said in summary as follows:

— "Dancing is another area of life, like drama, film arts, labour, wealth and prosperity, education, etc., which we are called to redeem."

— "All dance is fallen and sinful, but so is the rest of life."

— "To the Christian, grass is God's grass ... and dance is God's dance."

— "To be against reforming dance is to be selective of culture. This is not the Reformed position. Christ reforms and changes culture."

— "If we don't accept the challenge to redeem dance, then we have to discipline a lot of young people. We have failed to give our young people leadership."

— "We are called to reform every square inch of God's creation."

— "We serve the church better by giving it something to discuss, than by giving it nothing. The report is solid, biblical and reformed."

— "I'm not often afraid, but tonight I'm afraid. We have to adopt the report because of its

principles, and learn and lead."

Discussion

Throughout the discussion much love was shown by the delegates in their deliberations. It was clear that all sought to do what is right for the church.

Although the statements and guidelines were adopted by Synod, it should be remembered that Synod refers the report "to the churches for continued study and guidance."

"Dance and the Christian Life" is not a free ticket. If anything, all Reformed Christians and especially those who are dancing, are now seriously challenged to responsibly seek ways to redeem dance.

Study of the dance has a long history

Stan De Jong

Some time before Synod convened, I and 14 other delegates were informed that we had been appointed to the Advisory Committee on "Ethics and Pastoral Concerns."

One of the concerns of the committee was Report 33 on "Dance and the Christian Life" (1982 Agenda of Synod, p. 352).

Background

The extensive study of the matter originated in a decision of Calvin College's Board of Trustees during its May 1977 meeting. In response to a situation in which dancing had been permitted in Calvin's dorms, the Board decided "to allow for social dancing as an acceptable and wholesome, on-campus, recreational activity for Calvin students and staff."

Rather than immediately implementing this policy, the Board allowed for a period during which the constituency and the churches could express their minds on the matter.

In February, 1978, the Board — taking note of the denominational responses — reaffirmed its position, doing so on the basis of the guidelines found in Acts of Synod 1966 and 1971. The Board, furthermore, decided to request Synod of 1978 to support its decision or else to clarify the 1966/71 guidelines.

Synod 1978 responded by appointing a committee whose mandate it was to study the "matter of the dance in the light of Scripture, including the question whether and in what way the dance is a cultural area which is to be brought under the Lordship of Christ, making use, where appropriate," of synodical decisions reached in 1928, 1951, 1966 and 1971.

Synodical Study Committee

on Dancing (SSCD) reported to Synod of 1980, which referred the report to the churches for study and reactions.

The responses which the SSCD received indicated where misunderstandings in the 1980 report tended to take place and where the report left gaps.

As a result, the SSCD updated the report, changing words and phrases, and adding an entirely new section to the recommendations because it felt that the 1980 report did not sufficiently spell out the responsibility for redemptive effort that rests with those who sponsor dances.

The SSCD's 1982 report on "Dance and the Christian Life" thoroughly examined previous relevant synodical decisions. In 1928 and 1951 dance was classified as a 'worldly amusement'; in other words, off limits to the Christian community. Not until 1971 did this matter come up again!

Meanwhile, Synod of 1966 adopted the report on "The Church and the Film Arts", which included a fairly detailed set of guidelines regarding Christian liberty.

In 1977, however, Classis Hamilton presented an extensive report detailing the involvement of its young people in various types of dancing. Classis Hamilton overruled Synod to ask our educational institutions "to study the matter of dancing and to examine the feasibility of developing acceptable ways for Christians to express their joy in rhythmical movements to music, and to prepare an evaluation of the music and the lyrics of the modern songs."

Synod of 1971 did not accept the overture. Instead it referred the churches to the conclusions of the film arts study of 1966. As stated above, dance, in 1928 and 1951, was

classified as a 'worldly amusement'.

Synod of 1971 took another tact and asked whether, within that which had become 'worldly', there was not some "valid and necessary part of God's creation waiting for sensitive Christian action."

Hence, Synod suggested "that we approach dancing much as the report on film arts had; namely, from the perspective of the Scriptural mandate to redeem every area of human talent and culture in the name of Christ."

Important questions

The SSCD was still faced with many questions not answered in the 1966 report. What, if anything, do the Scriptures say about dance as we know it today? What is dance? What is its place within the Christian life?

If dance is to be brought under the Lordship of Christ, how can that be done discriminately and in harmony with Scriptural principles of Christian liberty? Is there a place for dance in social and recreational settings? In worship services?

What about the sexually aggressive and narcissistic dances in vogue in our hedonistic society? And lastly, what about the folk and country dances which even the Puritans enjoyed?

Space does not allow me to examine the Biblical references to dance. The reader is invited to study this part of the report. Report 33 gives the following conclusions:

— dance was an acceptable part of Israel's corporate worship.

— Israel regarded dance as a natural and valid expression of gratitude to God, and a festive way to celebrate a joyful event.

— depending on motivation and intent, dancing could be either an apt exuberant response to God's grace, or else

an occasion for degenerate revelry.

— the forms of dance found in the Bible are difficult to identify with current forms of dancing.

Dance in history

The early Christians lived in a world in which a wide variety of dances had been developed. Dances were even performed in the context of the church.

Given a sacred theme, and brought within the confines of worship, a variety of dances were approved and applauded, particularly a ring dance which, under the influence of gnostic thought, turned into an attempt to rise above and beyond the body in order to experience fusion with the divine.

Until about the 12th century, dancing existed as a formal, if disputed, part of the church's worship. The Reformation brought renewal to many things, but *not* to dance.

Among the reformers, Martin Luther did allow a place for dancing. He argued that children dance without sinning; hence, become childlike and dancing will do you no harm. John Knox, the Scottish reformer, conceded that dance could be permitted under certain circumstances.

John Calvin, however, declared himself firmly against dance. He believed that dancing aroused passion and invited promiscuous relationships. In Calvin's Geneva, dance and drama were stricken from the Christian cultural life. The later Puritans, said to be narrow-minded, nevertheless, maintained their folk and country dances.

Those who embraced the Reformation brought along to the New World their accustomed country dances. Society continued to develop a vast range of social dances. The dance scene in North America was influenced by a number of

traditions, not the least of which was that of the black community whose Fox Trot and Charleston provided a livelier counterpart to the formal technique.

Reformed Christians saw that social dance in the 20th century had little in common with the joyful dance of the people of God in Old Testament times. The secularization of life seemed, to them, to put dance, both liturgical and social, off limits far and beyond redemption by the Reformed community.

Conclusion

It was a privilege for me to participate in Synod's Advisory Committee meetings. It afforded me the opportunity to get to know minister and elder delegates rather well from all over the U.S. and Canada.

During the committee discussion strong negative views of the study report surfaced. An attempt was made to incorporate the various views into one report to Synod. Unfortunately this attempt failed. Hence, Synod dealt with a Majority Report (supported by 11 delegates) and a Minority Report (signed by four delegates).

For the most part, Synod adopted the Majority Report. It did, however, decide to refer a statement favouring the appropriate use of liturgical dance forms to a standing committee on liturgy for further study.

Synod further adopted the recommendation to "refer the report to the churches for continued study and guidance." It is my prayer that our schools and colleges, and our churches and homes may take careful note of the contents of this historic report.

Mr. De Jong was elder delegate from Classis Hamilton to Synod

Synod 1982

Red Mesa — the CRC's 40th Classis

One of the highlights of Synod occurred on Wednesday, June 9, when nine churches in the Council of Indian Churches were given synodical approval to form Classis Red Mesa out of Classis Rocky Mountain. The Red Mesa Classis brings the number of classes in the CRC denomination to forty.

The Council of Indian Churches has been working steadily since January 1979 toward the formation of a new classis. Classis Rocky Mountain (comprised of 34 churches) considered itself too large to incorporate all of the Indian churches into its classis.

Comprised of Indians from Arizona and area, Classis Red Mesa also has eight unorganized churches, one of which plans to organize in September, 1982. With this tenth organized church, the newly-

formed classis has a membership of 285 families. The unorganized churches have a total of 130 families.

Classis Red Mesa, however, is not only an Indian Classis. Two of the churches are predominantly white, and a third is half white and half Indian. In fact, the Red Mesa Classis will be bilingual, officially using both the English and Navajo languages.

One of the grounds for synodical approval is the hope that the "formation of a new classis at this time will provide incentive for other first-stage churches to organize in the near future, and will enhance the continued development and growth of all its churches."

In speaking to Synod, Rev. Paul Redhouse of Teec Nos Pos, Arizona, relayed that "the Indian people have gone on record as wanting to belong

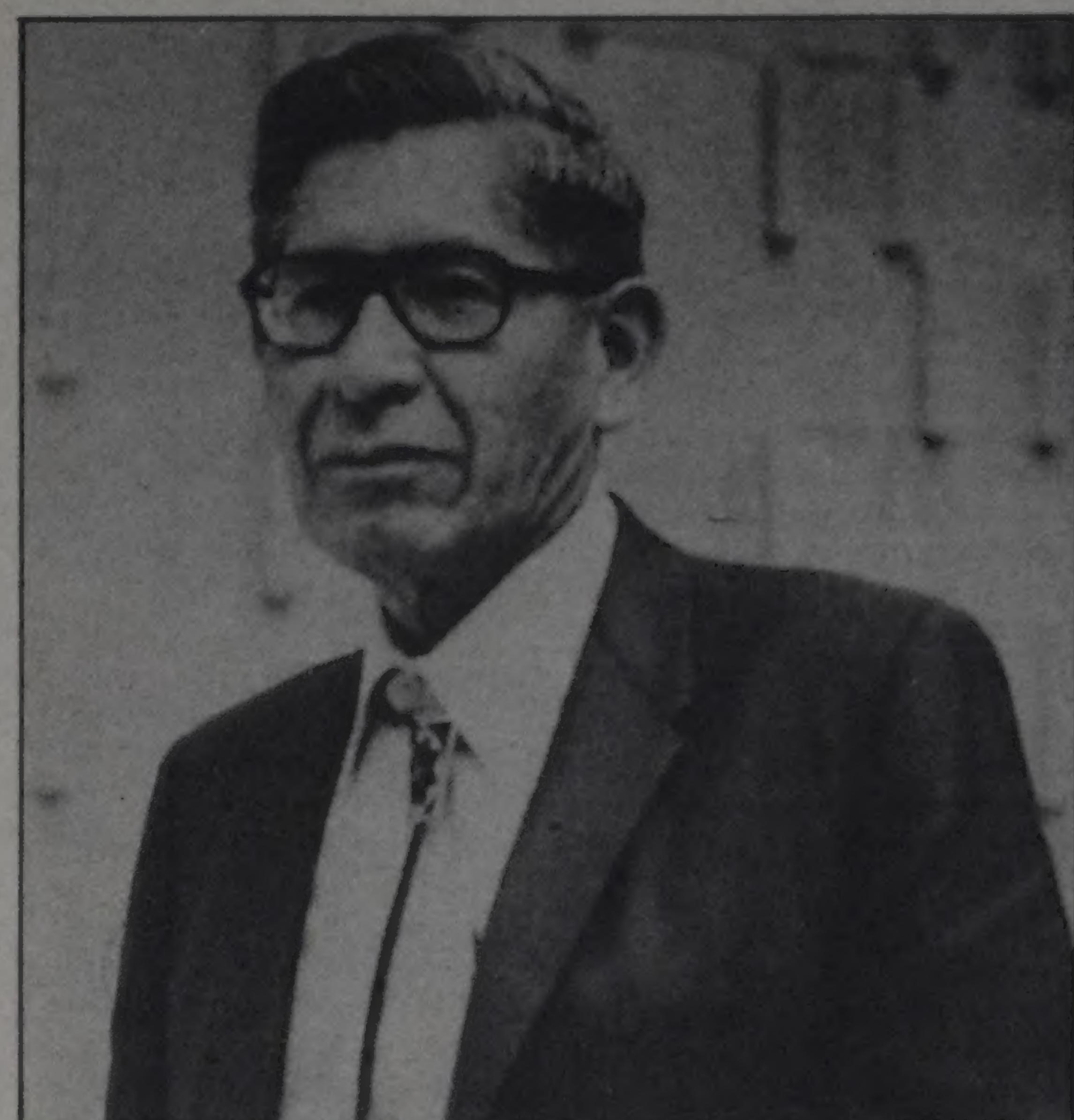
to the CRC. We feel that we owe so much to the CRC in terms of missions and education." The CRC began Indian missions 80 years ago.

"We feel that we have enough experience, leadership and vision to join the CRC, and that we can contribute to the denomination," emphasized Redhouse.

Redhouse noted that the Indian churches could easily have formed their own denomination, but that they preferred to become a part of the CRC.

After the unanimous synodical vote to form Classis Red Mesa, the delegates praised God in song and prayer. Redhouse expressed his joy by spontaneously throwing his arms in the air, grabbing the mike and warmly thanking God for the decision Synod made.

In summary, President of



Paul Redhouse

Synod, Rev. Clarence Boomsma, felt moved to call what had happened "an historic occasion. A mission

which began 80 or so years ago has today come to fruition."

-WvdK

Dance and the Christian Life

The set of statements and guidelines below under the heading, "Dance and the Christian Life," is what was adopted by Synod. Note that point 'a' under 'A Christian Evaluation of Specific Dance Forms' was not adopted, but is referred to the Liturgical Committee for further study.

The Christian and the World

1. God created man in His image and mandated him "to have dominion over all the earth" (Gen. 1:28). This includes the cultural mandate to develop all the potentials of creation and to dedicate them to the glory of God.

2. Because sin entered the world, even the best works of man are defiled with sin (Heidelberg Catechism, Q. 62), but sin is being restrained by God's grace.

3. By God's particular grace sinners are, in principle, renewed and are restored in their threefold office as Christians in order that they may acknowledge the kingship of Christ and may serve Him in all their activities (Heidelberg Catechism, Q. 32).

4. The difference between believers and unbelievers cannot always be detected in the products of their cultural activities, but it becomes evident in their motivation, direction, and purpose (Rom. 12:1-2).

5. Worldliness is the evil of giving the love of the heart to things temporal or sinful instead of giving love to God and seeking to do His will (Rom. 12:2; 1 John 2:15-17).

6. Every area of human life is a battlefield between good and evil, where the Christian must learn to discern and to do the will of God. Therefore the Christian must accept and enjoy whatever things are true, honourable, just, pure, and lovely (Phil. 4:8), and he must reject and shun all evil.

7. The Christian must lead a life of spiritual separation from the world, even while enjoying those things which are neither commanded nor forbidden by the Word of God (1 Cor. 7:31).

8. The Christian must not only abstain from and protest against evil in the world, but he must also call society to the obedience of Christ, thus serving as the salt of

the earth and the light of the world (Matt. 5:13-14).

9. All Christians, according to the talents God has given them, must work positively and constructively to fulfill the cultural mandate (Eccles. 9:7-10).

10. The Christian must discriminate in his use of the products of culture, in harmony with the scriptural principle of Christian liberty.

The Exercise of Christian Liberty

1. In all moral issues concerning which the Scriptures make known the will of God, the Christian bows voluntarily and without reservation in faithful obedience (Matt. 6:10; Rom. 12:2; 1 John 2:17).

2. The Christian is free from every ordinance other than that which God demands in Holy Scripture, which is the only rule for faith and conduct (Gal. 5:2-18; Rev. 22:18-19; Belgic Confession, Art. 7).

3. In the use of things temporal, the Christian shall be guided by an enlightened conscience, in prayerful submission to the Word of God, and the guidance of the Holy Spirit, always maintaining an appreciative consideration of the pastoral guidance of the office-bearers of the church and of the mind of his fellow Christians (Ps. 119:19; 2 Cor. 3:17; 1 John 2:20, 27; Eph. 3:16-19).

4. The Christian honours human authority in the home, the church, the school, the state, and in all other spheres of society only for the sake of Christ, who is our eternal king. No human authority may lay down laws of its own for Christian conduct. Those in authority do have the right to require submission to the law of Christ. They may and often must lay down regulations to maintain good order, but such regulations shall bind the conscience only insofar as they are in harmony with the Word of God (Matt. 28:18; Heidelberg Catechism, Q. 104; Belgic Confession, Art. 32).

5. The exercise of the Christian's freedom of conscience should be restrained, not by the dictates of his fellowmen, but by his own love and faith, his concern for his own spiritual welfare and that of others, and by his desire to do the works of faith according to God's law and

His glory (Heidelberg Catechism, Q. 91).

6. Although Christian liberty is in principle a gift to all believers, it can be fully exercised only by those who are mature. The youth of the church are in a position analogous to that of Israel in the old covenant, being "under guardians and stewards" (Gal. 4:2). This places upon the parents the duty of guiding their children into a responsible exercise of Christian liberty; and places upon the church the duty of coming to an understanding of the complexities of the life of contemporary youth, and in that light the duty of instructing them so they may properly discern the will of God for their lives." (Acts of Synod 1966).

DANCE AS A CULTURAL EXPRESSION

a. In the most basic sense, the human capacity to dance roots in creation. God gave us bodies that are instruments of sense and motion and made us capable of responding to musical themes and rhythmical movement. This capacity is rooted in creation, not in the fall.

b. This capacity to dance is a universal human phenomenon, which finds expression in every human culture. It shows itself in various forms, including religious dances, artistic dances, and social dance. Each of these types has legitimate reference points in our creation in God's image, for God made us creatures of faith, artistic sensitivity, and sociability, each of which can find valid expression in dance forms.

c. Dancing, along with every other created human capacity, suffers from fallen and sinful condition. This fallenness enters dance in all its forms — religious, artistic, and social — and affects the entire context of dance, including setting, music, and motivation of participants, as well as the structure of the dance itself.

d. The Christian is not called to a rejection of the human capacity to dance, but is called to redeem this ability to a God-

honouring use. The challenge of a redeemed use of dancing includes religious, artistic, and social forms of dance, and extends to the entire context of dancing, including motivation, setting, and music, as well as the structure of the dance itself.

EVALUATION OF SPECIFIC DANCE FORMS:

a. It is biblical and therefore fitting that God's people use appropriate liturgical dance forms for the expression of their deep feelings of praise to their God. The God who gave us bodies responsive to music and capable of rhythmic movement does not require that we ignore our bodies in worship or that we praise Him only with our minds and voices.

Note: Synod referred point a. to the Liturgical Committee for further study of its implications and its feasibility of implementation and to report to Synod 1984.

b. Like painting, sculpture, and music, artistic dance forms such as ballet are legitimate avenues of expression for the Christian who pursues them in acknowledgement of Christ's redemptive claims.

c. The folk dances of many ethnic cultures, including various square dances, generally reflect a joyful use of music, rhythm, movement, and social involvement which can be redeemed by a Christian community that makes a sensitive effort to control the ingredients of music, motivation, and context.

d. The ballroom and social dances of our contemporary culture present a far greater challenge to conscientious Christians. While many of these dances present positive potential for the expression of genuine artistic skill as well as healthy social interaction, they also present negative potential. They can be, and often are, deliberately sexually suggestive;

they allow partners to make physical contact indiscriminately on a very casual and superficial basis; and the entire context in which such dances are held often reflects the hedonistic values dominant in our culture. Christians will find it difficult to redeem ballroom dancing without monitoring closely their attitudes, the nature of their participation, and the context in which these dances take place. Christians should not participate in them without the exercise of genuine Christian maturity.

e. Such contemporary dances as disco, present a whole array of features that are sharply in conflict with Christian standards. These features include a blatant sexual suggestiveness, a narcissistic orientation, and use of musical themes that flout Christian values. Christians will find it difficult to redeem these dances and should firmly reject them as they appear in our culture.

EDUCATION IN DANCE

a. It is the responsibility of schools, colleges, churches, homes, and other Christian organizations which decide to sponsor dances to do so not merely permissively but to accept responsibility for their structure and context, including setting, music, and guidance towards the motivation of participants.

b. Educational institutions which sponsor dances must also accept responsibility for providing leadership and guidance toward an ongoing evaluation of the constantly shifting patterns of contemporary dance and toward the development of new and genuinely Christian dances. Acceptance of such responsibility may well involve the development of courses designed to implement this task.

c. Christian families who sponsor dances on various occasions such as wedding receptions must take responsibility for the manner and context in which they take place.

Synod 1982

No ties with DRC now

Wally Vandekleut

In response to a 1978 request by the Dutch Reformed Church (DRC) from South Africa for ecclesiastical fellowship with the CRC, Synod decided not to enter into such fellowship with the DRC at this time.

Synod decided on the basis of two grounds: "Entering into ecclesiastical fellowship with the DRC now would seriously compromise our witness against racial discrimination and suggest an indifference to the plight of millions of non-white South Africans, including the black Reformed Christians, who suffer under the system of autogenous development which is supported and abetted by the DRC;

"The CRC ought not to ignore the steadfast refusal of the DRC to seriously reconsider its position and to recognize the evil results in human tragedies that this policy has worked in family life, in personal lives, and in creating a society that engenders hate and fosters violence."

Synod further decided to send the Interchurch Relations Committee's report on the DRC, along with a cover letter requesting an official response to the report, to the General Synod of the DRC which meets in October, 1982.

In addition, synod unanimously supported the recommendations to keep communication lines with the DRC open, and to reconsider ecclesiastical fellowship after the requested response is received and the DRC reveals a demonstrable change of heart concerning the unjust dynamics of apartheid.

IRC Report

Rev. Clarence Boomsma and Dr. John Kromminga were delegated by the Interchurch Relations Committee to visit the churches in South Africa and assess the situation.

In the thorough report they wrote as a result of their month-long stay in March of 1981, the two men reported that of particular interest was "what influence the Christian faith can exert upon a society in which both sides of the racial divisions contain a large proportion of Reformed Christians."

The highly-informative report makes many thoughtful observations.

Communion

Concerning communion, the report reads that "officially the DRC has no synodical rules or decisions that make any distinction on the basis of race at the table of the Lord."

"The decision is in the hands of the local consistory. In the given situation of government-enforced segregation, the pattern of separate services and separate communion is almost universally practiced."

"The problem is not with

the official position of the DRC ... but that the DRC does not officially condemn such discrimination as contrary to the demands of the gospel and therefore does not affirm the unity of the body of Christ irrespective of race or colour," states the report.

Human relations

In 1974 the DRC officially adopted a report entitled, "Human Relations and the South African Scene in the Light of Scripture."

Citing the dispersion at Babel (in Genesis 11), Acts 17, and the Pentecost event, the Human Relations report outlines a theological apologetic for separate development of whites and nonwhites. Hence the report is very clear in the desirability of promoting Bantu homelands and other non-white resettlement areas, as well as legislating a host of laws to separate races in areas where they are of necessity at present intermingled.

The IRC report in part has this to say: "Our difficulty with the DRC is not first of all that its practices in race relations are faulty — so are ours. But our problem stems from the justification which the DRC gives to the political system of apartheid that has resulted in so much deprivation and suffering"

Concerning the intermingling of the races the IRC report states that "the interdependence of the various population groups, including the white, makes the goals of apartheid not only impossible but immoral. Economic factors is a strong factor in what constitutes communities and molds a society into an organic whole."

The delegates believe the norm of love is being violated particularly in terms of the "unquestioned assumption of the Human Relations Report that the white population of South Africa has been predominantly authorized to govern the fortunes of another people or peoples."

"The policy of separate development unilaterally imposed by the white government ... has effectively served the self-interests of the whites at grave costs (to the non-whites). Nowhere does the report call into question the system itself, or the right of the white population to unilaterally institute apartheid."

The IRC report notes that despite repeated attempts by Reformed churches within and outside South Africa "the DRC officially refuses to wrestle with the fundamental issue of autogenous development"

Broederbond

The Broederbond was founded by Reformed Afrikaners in 1918 in order to preserve their ethnic heritage and achieve political and social dominance in South Africa.

Restricted to white male Afrikaners, it is a secret

society. It has been inextricably tied to the clout that the DRC has in South Africa and to the rise to power in 1948 of the National Party.

The influential Broederbond and, of course, the National Party, have been and still are, the primary proponents of apartheid.

Despite the connections between the DRC and the Broederbond, the IRC report maintains that "we cannot let the Broederbond be determinative of our relations with the DRC." The report points to the present CRC ties with the RCSA even though it is also allied with the Broederbond.

Moreover, the delegates believe it to be an impossible if not questionable task to "enter into the inner workings of the various organizations and factions in the life of the Reformed family of churches." They also mention that the Broederkring, which is influential in the DRMC and the RCA, and to a lesser extent in the DRCA, has been alleged by some to operate in an unChristian fashion.

The IRC report is pastoral but firm: "Until such time as we can see genuine concern and action on the part of the DRC to undo both the system and the evils of apartheid in the society in which they are strategically powerful, we must recognize them as brothers, but brothers involved in serious error."

"Not to accept the fellowship with them is one way for us to communicate our protest to them."

Due to the perception of piety and moral sensitivity in the DRC in regard to mission consciousness and evangelism, and the shared confessional creeds with the CRC, the IRC report stresses that the door of communication remain open.

Discussion

On the floor of Synod, the advisory committee's report, which concurred with the IRC's report and recommendations, was extensively discussed. For the most part Boomsma and Kromminga alternately answered questions from the delegates, revealing that many delegates hadn't read the report.

Boomsma related the various forms the repressive system of apartheid takes. "There is inadequate housing, education and health facilities for the blacks, Asians and coloureds. They can be moved from their homes at the will and whim of the government, and the government exercises the legal right to separate husbands from wives and fathers from children."

Only a fundamental change in attitude will alleviate the situation. We believe the system of apartheid must be changed to give the blacks and others basic human freedoms," added Boomsma.

"At the root of the problem

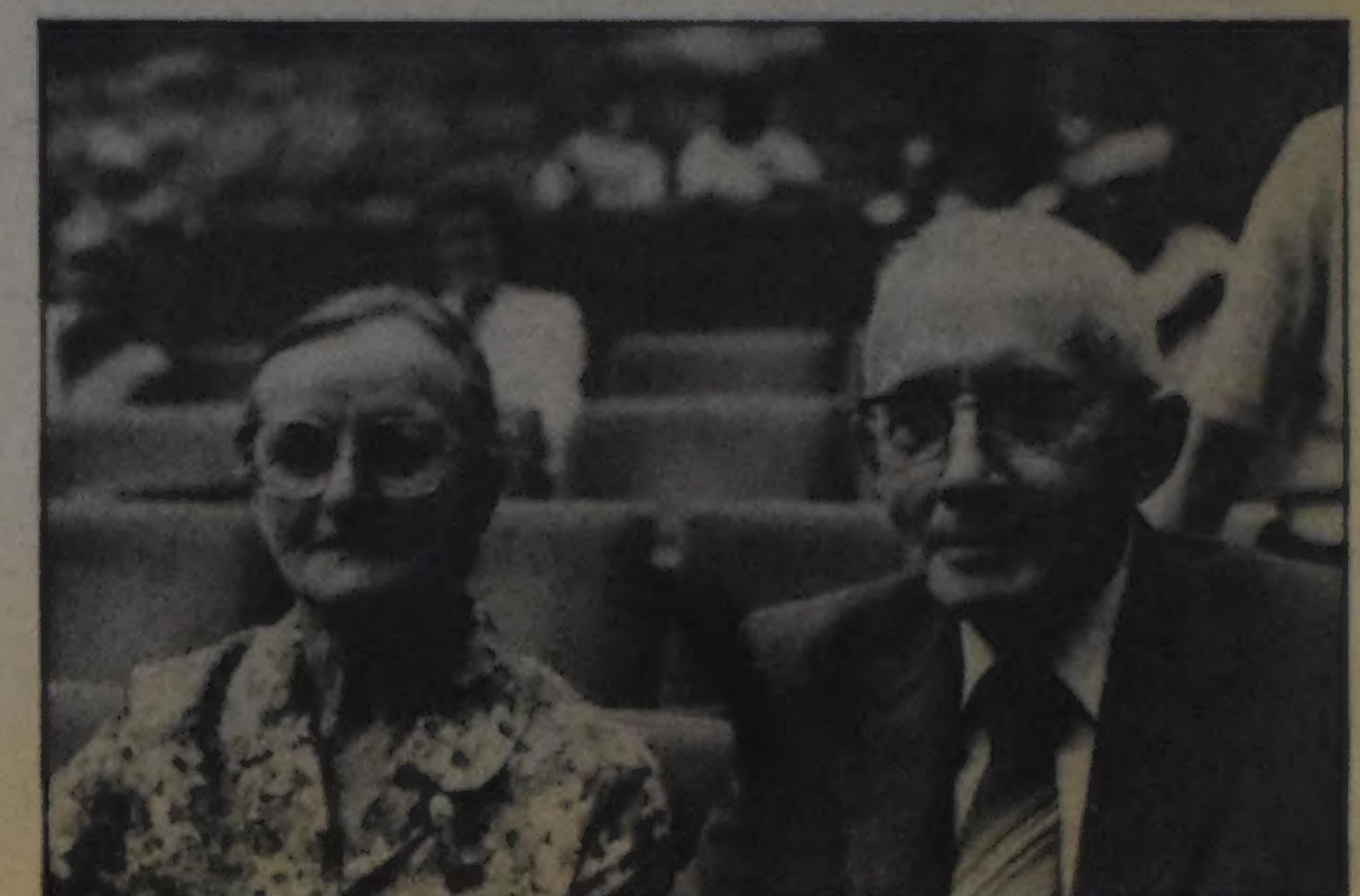
is the lack of identification of white Reformed Christians with black Reformed Christians who hold to the same creeds and confessions," said Kromminga.

"The situation in South Africa is not parallel to that in the U.S.," Kromminga said. "Whereas the blacks in the U.S. are about 12% of the population, in South Africa they are the overwhelming majority. Oppression is always terrible, but in South Africa it is especially so in view of the fact that the economically and politically powerful white minority has entrenched inequality in the laws of the country."

Despite the unjust social and political reality in South Africa, Boomsma was careful to emphasize that "the report is directed against the official stand of the church as church."

"Nowhere in the report do we propose a political solution," said Kromminga. "We believe that to do so would not be proper for the institutional church."

When all the delegates seemed satisfied that a wise and unhasty decision could be reached, the vote was taken. The result: the committee's recommendations were passed in a near unanimous decision.



Mr. and Mrs. W. Grootbosch

Visitors from South Africa

Mr. W. and Mrs. E. Grootbosch, retired farmers from the Warmbaths district in South Africa, visited Synod for the whole of its two weeks. Back home, they and their three sons and two daughters, grow soya beans, corn and other vegetables, and raise cattle.

The Grootbosches, both of them 69, emigrated as a married couple to South Africa in 1939 from The Netherlands. Members of the Reformed Church in South Africa ("Doppers" church), they were particularly interested in Synod's deliberations on the churches in South Africa.

Speaking fluent English, Mr. Grootbosch shared his own personal thoughts on apartheid. "If ties with the Christian Reformed Church are severed with our church, it will be a very sad thing but we will have to continue on without."

"In America you cannot really understand our situation. We, the whites, are in the minority, and if we do not protect ourselves we will lose everything we have built up over the years."

"That is happening now in Rhodesia, Zimbabwe and Zaire. The blacks obtain power and the whole economy reduces to subsistence when the whites leave with their incentive leave."

"The problem in South Africa began when the blacks were illegally allowed to stay

in Johannesburg. South Africans should have created separate states in the beginning, and, therefore, it is best to do so now.

"You should remember that our church is very concerned about our black brothers. We look for ways to bring justice to our country. Many times we petition the government to improve the standards for the blacks."

An overture by the All Nations CRC of Halifax, Nova Scotia, urging the severing of ties or ecclesiastical fellowship with the RCSA was referred by Synod to the Interchurch Relations Committee "for critical examination and recommendation to the Synod of 1983."

The reason for the referral to the IRC was that the issues raised in the overture required more study than the advisory committee could give it during the two weeks of Synod.

Needless to say, Prof. Buys, fraternal delegate from the RCSA, and the Grootbosches, were pleased that Synod had decided to examine the overture carefully rather than make a hasty and uninformed decision.

The Grootbosches, who are on vacation for 10 weeks, will be visiting friends in Canada for close to two months. Then on to The Netherlands and Israel for one week each, and after that, back to their troubled homeland.

-WvdK

Synod 1982

King's benefits, Redeemer loses in Calvin quota



l to r: John Woudstra (Classis Alberta North); Ralph Numan, Dirk Velthuizen and John Roorda (Classis Huron) — talking about college quotas

An overture from Classis Alberta North concerning the distribution of quota money for Calvin College and Seminary was adopted by Synod which will have dramatic financial implications for both The King's College in Edmon-

ton and Redeemer College in Hamilton.

Canada has traditionally been considered one geographical area when it came to establishing quotas for Calvin College and Seminary. Seven such areas existed within the

denomination. Normally, the closer you lived to Calvin College and Seminary, the more you paid. Those outlying areas of the denomination paid a lower quota with the idea being that the difference between their quota and the average quota would go towards the support of a local regional Christian college.

Calvin's quota for 1983 for Canada would have come to \$39.72. The average Calvin quota is \$57. The difference — \$17.28 — should, therefore, go from each congregation to the regional college; either King's or Redeemer.

But when Synod adopted the overture to divide Canada into two geographic regions, it meant that Western Canada's (Alberta and B.C.) quota dropped to \$29 while Eastern Canada's quota increased to \$45.20.

Since the average Calvin quota is \$57, it means that

Western Canada churches will pay \$28 per family to King's College while Redeemer College will receive quota support of \$11.80.

Those who stand to lose out, in terms of the payment of quotas to Calvin College and Seminary, are not those churches in the Eastern Canada district (which includes everything east of Windsor) but Redeemer College which will receive less projected income from the difference in quotas.

Synod stated three reasons for going along with the geographical separation of eastern and western Canada.

"The three classes in western Canada form a distinct geographical area, quite separate from the six classes in eastern Canada which themselves constitute another distinct geographical area; the three classes in western Canada are located immediately

north of the area covered by Classes Columbia and Pacific Northwest in the United States, while the six classes in eastern Canada are located, five completely and one partially, in the Province of Ontario, which is much closer to Grand Rapids.

"Since the present areas were established in 1962 much of the denomination's growth has taken place in Canada. The suggested new areas would rank third and seventh among eight.

"Establishment of a separate area for western Canada would enable the Calvin Board of Trustees, when determining an appropriate quota amount, to recognize the recent establishment of The King's College in Edmonton, Alberta, which resulted in a further decrease in the number of students from western Canada attending Calvin."

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Denominational ministries cost you \$1 per day

Despite cries for excessive restraint on the part of the denomination and proposals to freeze salaries of executives of various denominational agencies, Synod of the Christian Reformed Church adopted the 1983 church quotas which see an over-all raise of 7 per cent.

Inflation has been running at about 5 per cent in the past half year in the United States and many American delegates found the 7 per cent quota increase as being excessive.

There were no Canadian delegates who spoke who could have mentioned inflation running around 12 per cent in this country.

Synod adopted a total quota of \$355.05 per family to cover the costs of the ministries of the Back To God Hour and its CRC TV program, the Board of Home Missions, the Board of World Missions, Calvin College and Seminary, the Board of Publications, the Fund for Needy Churches, the World Literature Committee, and the cost of running denominational and building services.

The total budget of the Christian Reformed Church for 1983 is \$57 million of which about 40 per cent is raised through quotas. The rest comes through extra collections, donations and, in the

case of the board of publications, the sale of its materials to other denominations.

The quota breakdown is as follows: Back to God Hour (\$41.50), CRC TV (\$14), Home Missions (\$77), Board of Publications (\$2.25), Psalter Hymnal Revision (\$1.75), World Missions (\$73), Calvin College and Seminary (\$57), Chaplain Committee (\$5.15), Denominational Services (\$16.70), Pastor-Church Relations Committee (\$1.25), CEACA (.50), Fund for Needy Churches (\$20), Ministers Pension Fund (\$38.75), SCORR (\$3.80), World Literature Committee (\$2.40).

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The church needs chaplains

More than 60 chaplains and their spouses were presented to Synod. Chaplains in the CRC are engaged in a variety of ministries. One will find chaplains serving in the army, navy and air force, prisons, hospitals, counselling centres, and other social work institutions.

The synodical chaplain committee continues to evaluate the area of business and industrial chaplaincy. Three chaplains are now providing a pastoral ministry in these areas.

The chaplain committee brought to Synod's attention that there recently has been a decline in the number of CRC

chaplains. The committee's report noted that "only two of the sixty CR ministers serving as chaplains are in Canada."

It is true that there are also 7 men serving as campus chaplains at Canadian colleges and universities. These chaplains, however, are associated with Home Missions rather than the Chaplain Committee.

The chaplain committee stressed that the church needs to make people more aware of the opportunities available in the chaplaincy ministry. "The church may not ignore or forget those who are broken, sick or in prison," states the report.

-WvdK

De Wachter will stop in 1986

De Wachter, the denomination's official Dutch-language periodical, will cease to exist no later than January 1, 1986. That decision was made by Synod, somewhat painfully but amid unofficial assurances that its content will be published in some other form thereafter.

In 1986, De Wachter will be 118 years old. Its editor, Rev. William Haverkamp, has been in that capacity for the past 18 years. He is 74 years old, still healthy and still eager to serve in that capacity.

There are two reasons why Synod agreed with the Board of Publications recommendation that De Wachter cease to exist. "At that date (1986) it will be 25-30 years ago that the large immigrant stream stopped. This diminished the need for a Dutch-language periodical." The paper also has a regularly increasing deficit from year to year. Executive director of the

Board of Publications, A. James Heynen, estimated that this year De Wachter will be faced with a loss of between \$45,000 - \$50,000. That loss is made up through quota support.

The current circulation of De Wachter is 2,300, most of them in Canada. If that circulation drops below 1,500 then the Board has been given the right to terminate the publication of the periodical.

One delegate remarked that discussions were being held between the Board of Publications and *Calvinist Contact* "so that something can be done once De Wachter ceases to exist."

Several Canadian delegates expressed the continuing need for De Wachter among many older people and that, as immigrant parents get older they revert back to their mother tongue.

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Denominational offices in Grand Rapids: like Jerusalem? Should various denominational agencies of the CRC relocate across Canada or the United States? The Synodical Interim Committee was instructed by Synod to appoint a "geographically representative and impartial" committee to look into a long-range building program. Mandated to evaluate the question from both the financial and ecclesiastical sides, the committee will have to bear in mind that centralization isn't necessarily cost-effective. The committee might conclude, for example, that CRWRC should be located in Canada, Home Missions in Chicago, World Missions in New York City, Chaplaincy Committee in Long Beach, California and that the Board of Publications should stay in Grand Rapids.

Synod 1982



William P. Brink

Rev. William P. (Bill) Brink, the stated clerk of the Christian Reformed Church for the past 12 years, will officially retire December 31, 1982. At that time the title, "Stated Clerk Emeritus" will be conferred on him.

The job of the stated clerk is one of the busiest, most responsible and high profile positions in the CRC. Theologically-trained and well-acquainted with all facets of the denomination, the stated clerk has a broad range of responsibilities to synod and

to the denomination, as well as on behalf of the denomination.

Two cogent points in the job description of the stated clerk read as follows: "The stated clerk, on behalf of Synod and the Synodical Interim Committee, should be a servant of the people, the churches and the denominational agencies. To this end he shall respond to invitations, maintain liaison, and visit classes, as time and circumstances allow, or as the Synodical Interim Committee may direct."

Secondly, "the stated clerk shall represent the denomination or secure the proper representation of the denomination at civic and religious functions in keeping with its relationship to the government of Canada and the United States. In all cases the stated clerk shall act in accordance with the approved policies of the Christian Reformed Church."

By most accounts, Rev. Brink has served the CRC very well. Now that he is 65 years old, Rev. Brink looks forward

to what could be called semi-retirement. He anticipates having more time so that he and his wife, Altamae, can breathe a little easier and visit with their five married children more often.

Asked to reflect on the past 12 years, Rev. Brink revealed his essentially optimistic personality. "I've seen a great increase in program development, coherence and coordination. The agencies are increasingly working together, and the overall CRC program has been extended due to the generosity of the people."

"The setting up of a Canadian office in Burlington, Ontario has been excellent for the CRC. All of the agencies are represented there, and funds go there as well."

"During the past ten years we have also seen the incorporation of the CRC denomination on both sides of the border. This has been an important landmark for the church," emphasized Brink.

"Above all, I have seen the growing love of the denomination, which is evidenced by the

great giving of the CRC people."

Usefulness

With the programs of the CRC constantly expanding, some might feel that the position of stated clerk is better filled by two men. Brink sees some validity in this reasoning. "The work is often more than one person can do; day and night, this is a pressure-filled type of work."

In this regard, Brink views the naming of himself as "Stated Clerk Emeritus" as allowing for "future usefulness to the CRC. I hope the denomination will find continued use for my services." However, "I do look forward to greater flexibility in serving the CRC that being retired brings," said Brink.

Reflecting on various perceptions of the office of the stated clerk, Brink said that "the stated clerk is the pastor of pastors, advising consistories and churches on ecclesiastical matters. The office in a way is the 'mailbox of the denomination.'"

When jokingly asked if the stated clerk is the 'pope of the CRC', Brink laughingly responded; "Well, I certainly haven't been given the vestments and a signet ring. Moreover, when I'm called Bill at the assembly, then I know I'm not a pope to the delegates."

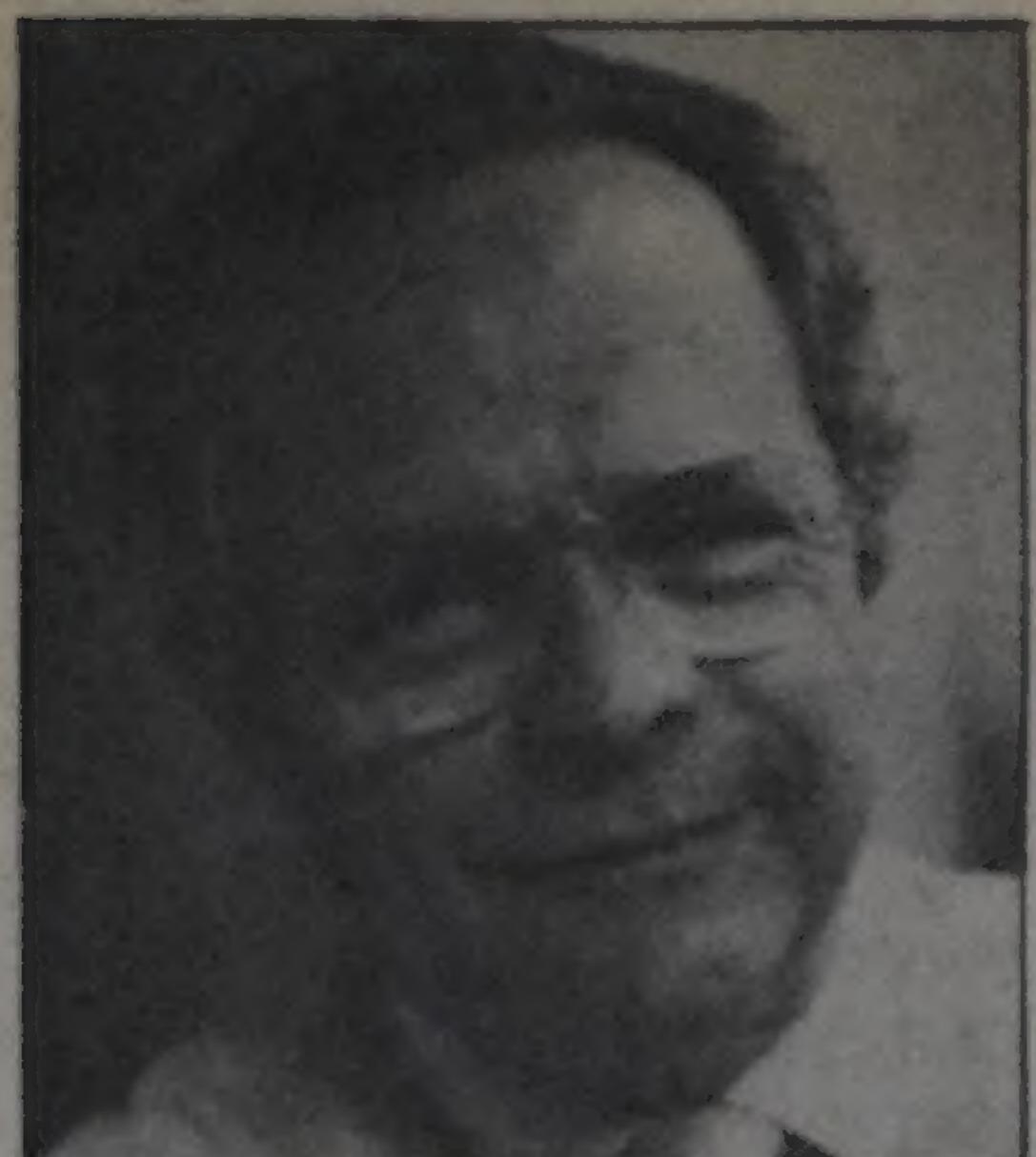
When asked to summarize his work for the CRC, Brink said: "I think it is a privilege to serve the CRC denomination."

"I hope I have left the denomination with love and understanding and have contributed sound management and pastoring of the denomination. Although there have been problems, I have seen them as challenges and as tremendous opportunities to serve the Lord."

"Since your readers are mostly Canadians, I'd like to add that I've appreciated my contacts in Canada. I can go around the CRC everywhere and find friends. Feeling the ties of love is a tremendous blessing."

-WvdK

Leonard J. Hofman: ... Future



Leonard J. Hofman

In a close vote during executive session of synod, Rev. Leonard J. Hofman succeeded over Rev. Peter Borgdorff and was elected the new stated clerk of the CRC.

Fifty-four years of age, Hofman is married to Elaine Ryskamp and has four children, three of whom are married.

Hofman has served five churches since his ordination in 1951; three in Michigan, and one each in Wisconsin and Iowa. He has served Synod and the Synodical Interim Committee many times, and has been active in other denominational affairs. In 1978 Hofman received the Outstanding Service Award for service to Calvin College.

"I begin my new job on the first of October, serving along with Rev. Brink," said Hofman. "In this way I can become acquainted with office procedures. Between now and October I'm interested in taking some academic courses, and I'd also like to visit areas with which I'm least familiar such as the churches in Canada. I also think it would be good to meet with Arie Van Eek and the Canadian Council

of Christian Reformed Churches during this time."

Asked what he feels he personally brings to the position of stated clerk, Hofman said: "I believe my gifts lie not only in administration, but focus more in a pastoral approach. I hope to achieve increased levels of community within agencies and churches in Canada and the U.S."

"My goal is to have people feel they have a chance in the running of the church. I'd like to be thought of as one who is out to serve the denomination and the people," said Hofman. "I think the stated clerk needs to lead, but he won't get cooperation if he isn't trusted."

"My vision for the church would be unity of the members of the church and consis-

tories, expressing a trust and confidence in the denomination which they form a part, and expressing broad cooperation between the churches and agencies where we serve."

Decentralization

Concerning whether or not denominational offices and agencies should be decentralized, Hofman began by stating that he didn't care too much for the term used. "Coordination of activity is essential. This can often best be served by offices in close proximity to each other."

"One must be aware, that to leave the impression that such activity is removed from the people is unhealthy for the church. Where moving various offices across Canada and the U.S. serves the churches well, without losing

necessary coordination, I'm for it."

"As concerns giving leadership to the denominational agencies, at the annual Synodical Interim Committee/agencies meeting we review such items as levels of cooperation and efficiency of programming. It is essential to maintain open lines of communication between various agencies and the Synodical Interim Committee."

At the conclusion of the interview, Hofman once again demonstrated his warm and gregarious nature: "I thank the Lord for this new opportunity to serve the church, and I really covet his enabling grace and the prayerful support of the CRC. If that sounds pious, I don't care because that's how I feel."

-WvdK

Synod briefs

Sermons for reading services
Synod approved the continuing publication of *The Living Word*, a bimonthly booklet of

sermons prepared by the Sermons for Reading Services Committee. The Committee's membership is centred around

Toronto and it comes out with 32 sermons during the course of the year. Almost 200 churches subscribe to the series.

Hart re-appointed

Rev. Dirk Hart, Minister of Evangelism with the Board of Home Missions, was re-appointed for a four-year term. Rev. Hart, formerly minister in London, Ontario, was first appointed to the position in 1980.

Funding for churches

Home Missions churches will be able to receive grants and loans from the Board of Home Missions as a result of a

newly revised policy adopted by Synod. The current economic condition with both Canada and the United States makes it difficult for Home Missions churches to obtain needed loans from banks to start up their ministries.

These churches will now be able to receive a grant to purchase an approved building site of up to three acres; loan money from a Home Missions Church Building Fund for the construction of a church; and take out short term loans of up to six years to enable Home Missions churches to make down payments on parsonages. The

new policy is designed to aid church planting.

Preserve history

Congregations and individuals who have materials and information of historical value to the denomination are encouraged to send that material to the official archives of the CRC at Heritage Hall in Calvin College. Synod also encouraged the translation of official church minutes from certain "new" languages into English for future use as research. The new languages include CRCs which use the Korean, Vietnamese and Navajo languages in their services and meetings.

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Synod 1982

Synod calls for multilateral disarmament

On the final evening of Synod a dramatic and powerful statement on warfare was solidly passed by the delegates. Entitled "Guidelines for Justifiable Warfare", the declaration will undoubtedly function as a timely statement for the churches to an ailing world.

Based on a 1964 Statement on Warfare, which was resurrected by Classis Chicago South, the Advisory Committee's report notes that "the question of nuclear war has clearly emerged as a crucial issue of faith for Christians today."

The report further stresses that the CRC "must assume an active role in helping to clarify a proper Christian response to this issue in the light of God's Word."

"A Biblically informed position on this issue is a requisite not only for the church's internal health, but also as a witness to our troubled world," continues the report.

As of Synod 1982, the CRC is joining numerous other denominations in North Amer-



ica and forthrightly addressing the immorality and unthinkable of nuclear war.

The "Guidelines for Justifiable Warfare" is subdivided into three sections: The Just War, Just War Implications and, Exhortation. "A just war, as traditionally understood and endorsed by the Christian church, is a war the object of which is not ... the annihilation but the overpowering of the enemy state and the consequent assignment to it of its rightful place in the family of

nations," states the Guidelines.

The discussion of the report containing the Guidelines revealed that the delegates were overwhelmingly in favour of the statement. Some delegates did raise concerns that the document was not accompanied by Biblical references, but it was acknowledged that this is not necessarily needed since the statements are based on Scripture and incorporate a Reformed perspective.

Another delegate, who very

much favoured the Guidelines, lamented the absence in the statement of a critical look at civil wars directed against oppressive governments: "We are assuming that the state is always correct here — how about wars of Independence?" Unfortunately, this delegate's concerns were outside the scope of the committee's mandate.

Dr. Remkes Kooistra, chairman of the Advisory Committee on Ethics and Pastoral Concerns, pleaded with the delegates to see the gist or thrust of the statements and not quibble about too many details. "We are living in an age when modern weapons are very dangerous and the possibility of a just war is at least questionable."

In addition to the Guidelines adopted, Synod urged "the members of the CRC to evaluate the ongoing public discussion concerning nuclear weapons in light of the adopted guidelines."

Synod will further encourage Christian educational institutions and social justice

agencies "to study the guidelines and to offer insight and leadership to aid the Christian community in understanding the issues."

The guidelines, with an appropriate letter will also be sent to the President of the United States, the Prime Minister of Canada, and the Secretary of the United Nations.

Since 1940, this is the twelfth time that Synod has sent a statement to the U.S. government. However, this is the first time that the Synod of the CRC is sending a declaration to the Canadian government. It should be remembered, though, that the Council of CRCs in Canada has often been the channel of communication to the government of Canada.

Although the actual letter sent is to be reformulated by the Stated Clerk of Synod, the draft letter urges the head of state "to defend the sanctity of life with all the authority and power of your high office."

-WvdK

Guidelines for Justifiable Warfare

The Just War

- 1) It is, in the Christian view, the task and responsibility of the state to establish and maintain a just political order and to secure in law the religious, social, and economic freedoms which its citizens require for meeting their obligations to God and neighbour.
- 2) It is recognized by the church that sin, expressing itself in lawlessness, continuously threatens the established political order and the freedoms it guarantees.
- 3) The church believes that when this lawlessness is armed and directed violently against the state, the state is authorized by God himself to counter this attack through the use of such force as will render the attack inoperative, and enable the state to perform its function to preserve justice and freedom in society.
- 4) The Christian church in articulating the ideal of peace proclaimed by our Lord Jesus Christ, the Prince of Peace, may not so construe that ideal as to deprive the state in principle of the sword given to it for the defense of order and freedom. There can, therefore, be no obligation *a priori* to the existence of a military establishment or to the manufacture and strategic disposition of weapons calculated to deter the lawless.
- 5) The state is authorized to counter with force not only the armed lawlessness of its own citizens, but also that of hostile states bent on conquest and enslavement. It may engage both in police action against its law-breaking citizens and in military action against foreign states forcibly disturbing the order of justice in which human freedoms are secured.

Just War Implications

- 6) A just war, as traditionally understood and endorsed by the Chris-

tian church, is a war the object of which is not utterly to destroy but effectually to deter the lawless; the concrete aim of a just war is not the annihilation but the overpowering of the enemy state and the consequent assignment to it of its rightful place in the family of nations.

7) In the Christian view the ultimate purpose of a just war is the establishment of a lasting peace upon the foundation of justice. Its final end is the achievement of a righteous and stable political order within which concrete human values are preserved and a well-ordered human society can flourish.

8) No war may be considered just which, while visiting destruction upon all that is bad, destroys every living human witness to that which is good; no war can be considered an allowable remedy for evil which destroys, together with this evil, all or almost all of history's accumulated goods; no war can be considered a fit political instrument for the establishment of peace which brings no peace but the peace of death.

9) Although a just war is in principle thinkable, and in the past was concretely possible, it is at least questionable whether, in view of the destructive power of modern weapons, it can any longer become actual. Any war which would scorch the earth, destroy all or the major part of the technical, cultural, and spiritual treasures of mankind, and annihilate the human race or leave alive only a maimed and wounded fragment of it, lies outside the traditional concept of a just war and must be judged morally impermissible.

Exhortation

- 10) The church recognizes that there exists in thermonuclear weapons and missiles a destructive power too frightful to contemplate

and too sinister to tolerate. Considering the extreme difficulty, if not the impossibility, of limiting nuclear weapons if war should break out, the church enjoins upon the nations of the world their duty to establish a framework of mutual agreement to scrap these weapons, and to do so without delay under international surveillance.

11) The church recognizes that the decision to do this will not be taken if men and nations are not prompted thereto by the Spirit of God. It, therefore, calls upon all its members to pray for the initiation, continuation, and success of disarmament discussions, and indeed for the establishment of peace with justice.

12) Because prayer is neither sincere nor effectual when not expressive of personal commitment and when not accompanied by appropriate deeds, the church calls upon its members to work for peace in every honourable way and to support with Christian judgment, charity, and vigor the existing agencies and institutions, national and international, which have been established to secure justice, understanding, and cooperation among nations and peoples.

13) Because no work is maximally effective which is not directed by understanding, the church calls upon its members who are theologians, philosophers, and scientists, and upon its members who are pastors, teachers, and other leaders to provide instruction and guidance in matters of national and international concern in order that through the relevant proclamation of the Word and through the disciplined judgment and enlightened activity of its members the church may also in this area be in truth "the salt of the earth" and "the light of the world".

Twenty-five men enter the ministry

Twenty-five men were declared candidates for the ministry and eligible for call by Synod. The youngest man is 25 years old and the oldest is 38, the average age being about 29.

Only two of the 25 are resident Canadians, making the selection process for vacant churches in Canada quite limited. There is a great deal of consolation in the fact that several American candidates have served either internships or summer assignments in Canada. And one candidate, though living in Michigan, was born in The Netherlands and can speak Dutch.

The candidates are: Bruce Anderson, Ronald Baker, David Beelen, Hendrik Bruinsma, Kornelis De Koning, Thomas Draayer, Steve Elzinga, Joseph Fox, Larry Freyling, Paul Hoekstra, Bruce Persenaire, Ben Ridder, Kenneth Ritsema, Aldon Schaap, David Schuringa, Merlyn Ten Pass, Perry Tinklenberg.

Russell Van Antwerpen, Verlyn Vander Top, Michael Van Hofwegen, Jack Van Marlon, Calvin Van Reken, Cornelis Venema, William Vis, James Wiersum.

Hendrik Bruinsma, living in Bowmanville, Ont., has served churches in Camrose, Alta. and Holland Marsh, Ont. and can speak Dutch.

Kornelis De Koning also a Canadian has served his internship in Calgary, Alta. and his summer assignment in Iron Springs, Alta.

Jack Van Marlon, though living in Dearborn, Mich., was born in The Netherlands and

can speak Dutch. He is currently concluding his internship in Dearborn and served on summer assignment in Cleveland, Ohio.

Others have served either summer assignments or internships in Canadian churches. They include: Ron Baker (Cornwall, Ont.), Ben Ridder (New Glasgow, N.S.), David Schuringa (St. Thomas, Ont.), Merlyn Ten Pass (St. Catharines, Ont.), Perry Tinklenberg (Lacombe, Alta.), Russell Van Antwerpen (Calgary — Banff, Alta.), Verlyn Vander Top (St. Albert, Alta.), and Cornelis Venema (Lethbridge, Alta.).

Despite the fact that 25 new ministers will be added to the denomination, there are a total of 87 vacancies within the denomination and 27 of those are in Canada. That does not count the number of churches which would like to call a second minister because of size of church, nor does it count the ministers who will be retiring this year.

The "crop" of new candidates for the next two years is numerically encouraging. Next year 35 men are scheduled to graduate and in 1984 there are expected to be more than 40 men graduating from Calvin Seminary.

Due to publishing deadline, Synod articles will continue in next week's issue.

News

Ottawa home officially opened

Hundreds of people celebrated the official opening of the Eastern Ontario Christian Senior Citizen Co-operative Home on June 5th, in Nepean, a suburb of Ottawa.

The President of the Board, Philip C. Bom, welcomed the members of the Association, the residents, and guests. A number of special guests who participated in the dedication program included Paul Cosgrove, the federal Minister for Public Works and C.M.H.C.; the Deputy Speaker of the House of Commons; the Honourable Lloyd Francis; the elected representative of the Ontario Legislature, Mr. Bob Mitchell; the Mayor of Nepean; and three city and regional council members.

President Bom remarked that Christians have been challenged to minister to each other. He recalled that the diaconates of the Classis Eastern Ontario had taken the initiative and that the leadership had come from the two Ottawa Christian Reformed Churches, Calvary and Calvin. A board, representative of the churches, was established in 1978, construction began in June, 1981, and one year later the building could be dedicated.



HOME FOR EASTERN CANADIANS: The Eastern Ontario Christian Senior Citizen Co-operative Home was officially opened June 5th

Rev. Jack Quartel of the Calvin Church in Nepean, led in the opening prayer of praise. Board member Fia Selst read Psalm 71:12-21 and Matthew 11:25-30. Rev. Jan Pereboom of the Pembroke church and diaconal advisor of the Classis Eastern Ontario, reflected on the goodness and greatness of God, in particular the presence and nearness of God in old age.

Board advisor Nick Van Dyk, Development Co-ordinator of the Co-operative Housing Foundation of Canada, introduced the honourable Paul J. Cosgrove. Cosgrove commented on the government's commitment to social

and co-operative housing and he applauded the board members for taking the initiative to build a Christian home. Together with other public officials and children he unveiled the government's plaque. Board treasurer, Ya De Bruyn unveiled the plaque which reads: "The Diaconates of the Christian Reformed Churches in Eastern Ontario are pleased to have founded this Christian Senior Co-operative Home to the honour of God and the well-being of our senior citizens." Mrs. I. De Vries and Mrs. C. De Roos presented the Home with a beautiful clock on behalf of the Eastern

Ontario League of Ladies Societies.

Board member Albert Bouwers, Reeve of Osgoode Township, introduced the Mayor of Nepean, thanking him and the city council for their fine co-operation. The Mayor, Ben Franklin was very pleased with the first Christian and Co-operative Home in Nepean, a rapidly expanding community with major computer and communication industries which borders on the capital city.

Vice-president Sid Tabak, Eastern Ontario representative of the CRWRC, thanked all the institutions (C.M.H.C.,

Ontario Land Corporation, Co-operative Trust Company of Canada) and individuals, such as the architect, the lawyer, and Mr. Lewis Triemstra who is President of Tristan Ltd., a general contracting firm. Many other Christian sub-contractors had helped build the Home. Mr. Tabak also thanked Mr. Leo Krijgsman for having sacrificedly served as temporary co-ordinator until the completion of the Home.

A tour of the Home followed the closing prayer by Board Secretary Martin Kloek. Several officials commented on the beauty of the complex.

YES got no for an answer, but will continue evangelizing

Youth Evangelism Services, (YES), which provides materials for evangelical work amongst non-Christian children, is no longer an inter-classical committee.

According to Mrs. Eleanor Munnik, "Many were of the opinion that our materials are no longer needed, as they were 20 years ago when similar materials were not available from Grand Rapids."

Munnik, who has been in-

volved with YES since its early years, explained that in the past the organization received its main support from Classis Quinte, Hamilton and Toronto. But now many of these are switching to materials from the Chr. Ref. Church denominational offices in Grand Rapids for their evangelical programs.

YES first began in 1962 when Rev. D.N. Habermehi started a girls club in New-

market called the Sunflower Club and its publication, "The Sunflower Post."

Over the years the club grew from the 12 original girls in Newmarket to several hundred girls across the province. A boys' club, The Compass Club, was formed in 1966.

According to Munnik, "These clubs were and still are geared to children who come from non-Christian homes or from homes where parents have left the church."

"These children can not understand much of the material found in church clubs such as Calvinettes and Cadets, because they have not

had the biblical background of our own children.

"They often have not heard of such things as sin and salvation, and many do not know the name of Jesus."

Over the years "The Sunflower Post" changed its name to "Checkpoint" because it also dealt with the Compass Club, and vacation Bible school materials and some teen club items.

YES holds annual one-day conferences and will do so again this year on September 11 in Mississauga.

Munnik has seen many children become Christians through the YES programs and has also seen families

convert and return to their churches.

"The most beautiful thing is when they start to understand God's love," she said.

Despite the loss of classical support, YES will continue in its work. Due to the high costs of printing, "Checkpoint" ceased publishing last year, but teachers manuals and club materials such as badges, song books, story books and student materials are still available from YES.

An interim committee has been set up since March, when YES lost its status as an inter-classical committee. "This committee was set up to keep YES running until the 1982 conference when a new committee will be organized to deal with YES in its new form as it continues to fill the needs of existing clubs and the organization of new clubs."

The theme of the 1982 conference will be "Learning to Think Like a Child," with guest speaker Ken Van Wyk, as well as various work shops.

Munnik believes the organization will continue to exist. "We will continue to serve existing clubs and start new ones. We've also received inquiries from other parts of Canada and we hope to get involved in helping start clubs there also."

If you would like more information about YES or the September 11th conference, contact Mrs. Munnik at: 1008 Bathurst St., Toronto, ON M5R 3G7; tel: 535-6262.

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Bill C-10 has been changed!

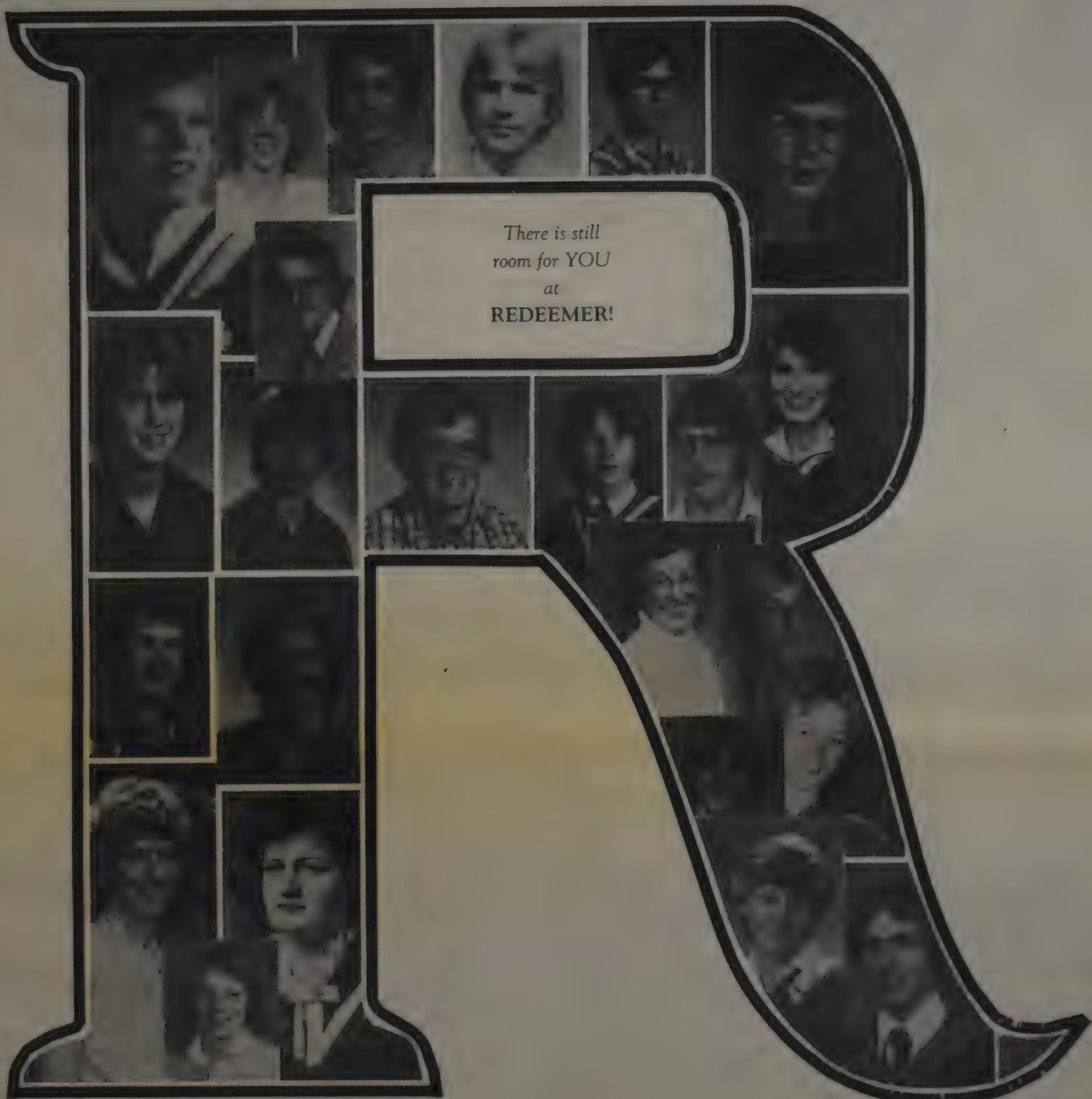
Bill C-10 is a bill intended to govern non-profit corporations including churches. It received second reading in the House of Commons but significant pressure from churches across the country led to a change.

Sections 114 and 116 have been dropped. These sections allowed a member to appeal to a court of law if the manner of discipline was considered unfair. The consequence would be that a court could overrule a church's actions.

This is the change promised by Mr. Ouellet on May 11. It may be enough to take the most offensive parts out of an otherwise good bill. Mr. Ouellet is to be commended for this move.

Education

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Education

Chalk Marks



GIVING ALL SHE'S GOT: Judith Koster is caught in mid-air, on her way to a soft landing in the long jump pit at the Timothy Christian School play day in Rexdale.



Youngsters take a refreshing break out of their field day activities.



Participation is a key ingredient in field day



BELL CAIRN MEMORIAL PUBLIC SCHOOL ON HAMILTON'S BELL CAIRN SECTION (SECTION 10) in 1972. It accounts for approximately half of the floor space in the building. The school

Redeemer ready for fall classes

By Harry A. de Vries

The stage is set for the opening of Redeemer College. Any questions members may have had about the budget or such items as enrollment and location were, for the most part, taken care of in the June 11th membership meeting in Bell Cairn School in Hamilton.

The meeting was chaired by board president Rev. John Zantingh who will conclude his term on the board after this fall's convocation.

A large part of the meeting was taken up by college president. Rev. De Bolster's report.

Rev. De Bolster was happy to announce that student applications were at 101 and that 87 students were enrolled.

Librarian Dan Savage was introduced at the meeting as a new addition to the staff. The College library will house at least 6,000 volumes when school opens in September. Miss Susan Vander Vaart of Burlington, is now serving voluntarily as the Redeemer housing coordinator.

McMaster University has verbally assented to transfer the credits of students who will complete the first year at Redeemer. Written confirmation of the acceptance is expected in about a week.

Members present at the meeting decided to keep the Dundas District High School as an option for college facilities in the future by giving the board permission to negotiate with the Dundas town council for lease or purchase of the building, should the price be within reason. The proximity to McMaster University still makes the school an attractive facility.

Membership also gave the board permission to begin to plan for a permanent campus, facilities and student housing.

The operation budget of the college was approved at a sum of \$800,000, half of which will be contributed by students. Rev. De Bolster stressed in his address that all the money received from churches by way of quotas and collections will go toward student financial aid.

Results of the fund-raising drive were reported to be beyond expectation in that the

response from churches that had already taken part was 33 1/2%. The response necessary for the operation of the college was estimated between 25 and 30%. About \$60,000 has been collected in that particular drive thus far.

The school's capital budget was approved at \$345,000. Of that amount it is anticipated that only \$20,000 in renovations and adaptations to the building cannot be transferred to a new location in the future. Many items necessary for the operation of college will most likely be obtained at a fraction of the budget prices. Desks, for example, estimated at a cost of \$20 each were obtained at \$2 each instead.

Voted onto the Board of Governors were: Mrs. Ineke Bezuyen of St. Catharines, Mrs. Cheryl Buitier, Dr. John Cook of Ottawa, Dr. Al Wolters of Toronto, Mr. Joop DeVoest, and Rev. Adrian Dieleman of Blyth. Newly elected members of the Academic Council are: Dr. Henk Van Andel of Montreal, Dr. Laurel Braswell of Burlington, Dr. David Humphreys of Hamilton, and Dr. Leo Jonker of Kingston.

Music in the Bulkley Valley: a forty to be reckoned with

By George Koopmans

A concert of music and song was offered at Bulkley Valley Christian High School on Tuesday, June 1st by the choirs and bands of Bulkley Valley Christian High School and Smithers Senior Secondary School. The bands and choirs of each school took turns in performing their share of the program "Sing a New Song." The program of mixed lighter music and song ended with the rendition of "Morning Has Broken" by the combined bands and choirs.

B.V. Christian High choir and band director, John Zuidhof, explained the combined program as a sharing of good music, as an effort of praise to God for his world, and as a

witness to the community. The concert represented the last public performance for the groups for the 1981-82 school year. It marked the close of the first year of regular band and choir music for Bulkley Valley Christian High and Smithers Christian School.

The Bulkley Valley Christian High School choir and band, and the band of Smithers Christian School performed their first concert in early December of last year after only three months of instruction. On May 6th, Smithers Christian School performed a musical program portraying the biblical story of Moses.

The efforts of the bands and choirs of Bulkley Valley and Smithers Christian School

have been rewarding. Successes were enjoyed. The B.V.C.H.S. band took second place at the Burns Lake Music Festival in a class in which more experienced bands also competed. The choir took first place honours. Individual efforts of students produced a first prize for Percy Griffioen on cornet and a first for Joliet Moeliker on flute.

John Zuidhof, who accepted a position as music teacher with the two schools last year, looks back with gratitude on his first year in the Bulkley Valley. Parents have shown a real willingness to support his music program. The students were also eager. Some appeared to have an almost unquenchable appetite for music.



Arch Boulevard will house Redeemer College students, faculty, and staff this fall. The school was built in three stages with the most recent addition built (right) across on Lake Ontario.

Bill 4 coming out of the closet as #137

Bert Witvoet

On June 4th of this year the government of Ontario introduced into Parliament its former Bill 4, now Bill 137, "An Act to Regulate the Granting of Degrees," also referred to as the Degree Granting Act, 1982.

The Honourable Minister of Education Bette Stephenson put forth this Bill with the stated intent of preserving the tradition that only the province extend the privilege to grant degrees. Article 2 contains the stipulation that "no person shall directly or indirectly grant degrees ... unless the person ... is by special Act of the Assembly granted the authority to grant degrees."

One of the educational institutions that strongly opposes the intent of this Bill is the Institute for Christian Studies in Toronto. Dr. Bernard Zijlstra, Principal of the ICS, explains that the ICS supports the government in its attempt to regulate the granting of degrees, to prevent the development of so-called degree mills, places where one can buy a degree or attain it through inferior education. But the ICS strongly opposes the provincial government's attempt to restrict the granting of degrees to existing institutions.

According to Dr. Zijlstra "this act will give the government of Ontario the power to act as an authoritarian body, limiting, not regulating, degree granting institutions. The effect of this Bill is to make the granting of our degree (Master of Philosophy) illegal, subject to fine and imprisonment."

Henry De Bolster, President of Redeemer College is equally displeased with the reintroduction of Bill 4 as Bill 137. He and his staff met for an emergency session Tuesday morning, June 15th, to discuss what action the College should take.

De Bolster plans to send a letter to relate Redeemer's views and to express disappointment with the reintroduction of the Bill. "We think that this Act interferes with the

affairs of higher education. It's not the government's task to prevent reputable schools from granting degrees," he commented.

However, Dr. Ian Rennie, Dean of Ontario Theological Seminary, is not terribly perturbed about the Bill. His school does not seek the privilege of granting regular university religious degrees. When asked whether he opposed the attempt on the part of the Ontario Government to restrict the granting of regular degrees to non-religious institutions, he replied that the government was very wise to carefully guard and scrutinize the granting of normal university degrees in order to avoid what happened in Prince Edward Island, where someone just started a college without much academic substance and granted degrees.

Rennie added, however, that the Act ought to be broad enough to allow for exceptions. He mentioned the Institute for Christian Studies as an example of a higher institution that had proved its worth and should be allowed to grant normal degrees. He wondered too if the government wasn't influenced by declining enrolments in universities, thus not wanting to encourage institutions that would compete with present colleges and graduate schools.

But Acting Director of the Policy Analysis and Legislation Branch of the Ministry of Education, R.M. McKay, claims that the purpose of the Degree Granting Act, 1982, is to regulate degree granting from other jurisdictions outside of Ontario, such as correspondence or extension courses offered by American schools or other foreign organizations that have no liaison with existing Ontario universities.

"The intent is to protect the public from degree mills, who grant a piece of paper with some degree without meeting normal standards that one associates with the university," he states. "We don't want all kinds of small schools with limited programs and

lack of academic stature to hand out degrees."

He is aware of the Institute for Christian Studies in Toronto, but says that he has not been in his position long enough to evaluate its worth.

Bill 137, which has already gone through its first reading, was prepared more than a year ago when it was known as Bill 4. McKay hopes that the Bill will go through its second reading before summer recess but expresses some doubt, considering the present debate about the new tax bill and the fact that a few other bills will have to go through their second reading before Bill 137.

That delay would please Dr. Zijlstra, who is hoping for more time to prepare action against the Bill's passage. At the moment, AACs and ICS personnel have set aside work on the current financial drive, moving the deadline for that

campaign up from June 30 to July 15, in order to make room for this sudden emergency.

Gerald Vandezande of CJL too is part of the frantic activity at 229 College Street.

The response of the Institute is to ask for two things: that this bill be amended to state that university type education be regulated in such a way that degree awarding privileges be granted on the basis of academic standards and not on religious grounds; and that this bill be referred to the appropriate legislative committee so that the AACs and others may present briefs stating their concerns.

Dr. Zijlstra thinks that there was indeed a concern for standards in the government's introduction of the Bill but that the effect of its passage might be that an institute like the ICS, which has gained respect among scholars in Canada and abroad, may not be allowed to

grant degrees because it will be swept aside with all other less respectable schools.

Zijlstra is equally unimpressed with McKay's reminder that any institution that wishes to receive degree granting privileges can seek a special act of parliament. Bill 137 provides for such an opportunity. But Zijlstra argues that that will still not remove the principle that the state should not go beyond regulating schools according to standards of education.

"Besides," he points out, "we have a letter on file from Dr. Bette Stephenson, which indicates that unequivocally the ICS may indeed take that route but that the government would oppose such a bill when it comes before parliament. Clearly it is the intent of this government to restrict degree granting privileges to existing Ontario universities. We must oppose this intent."

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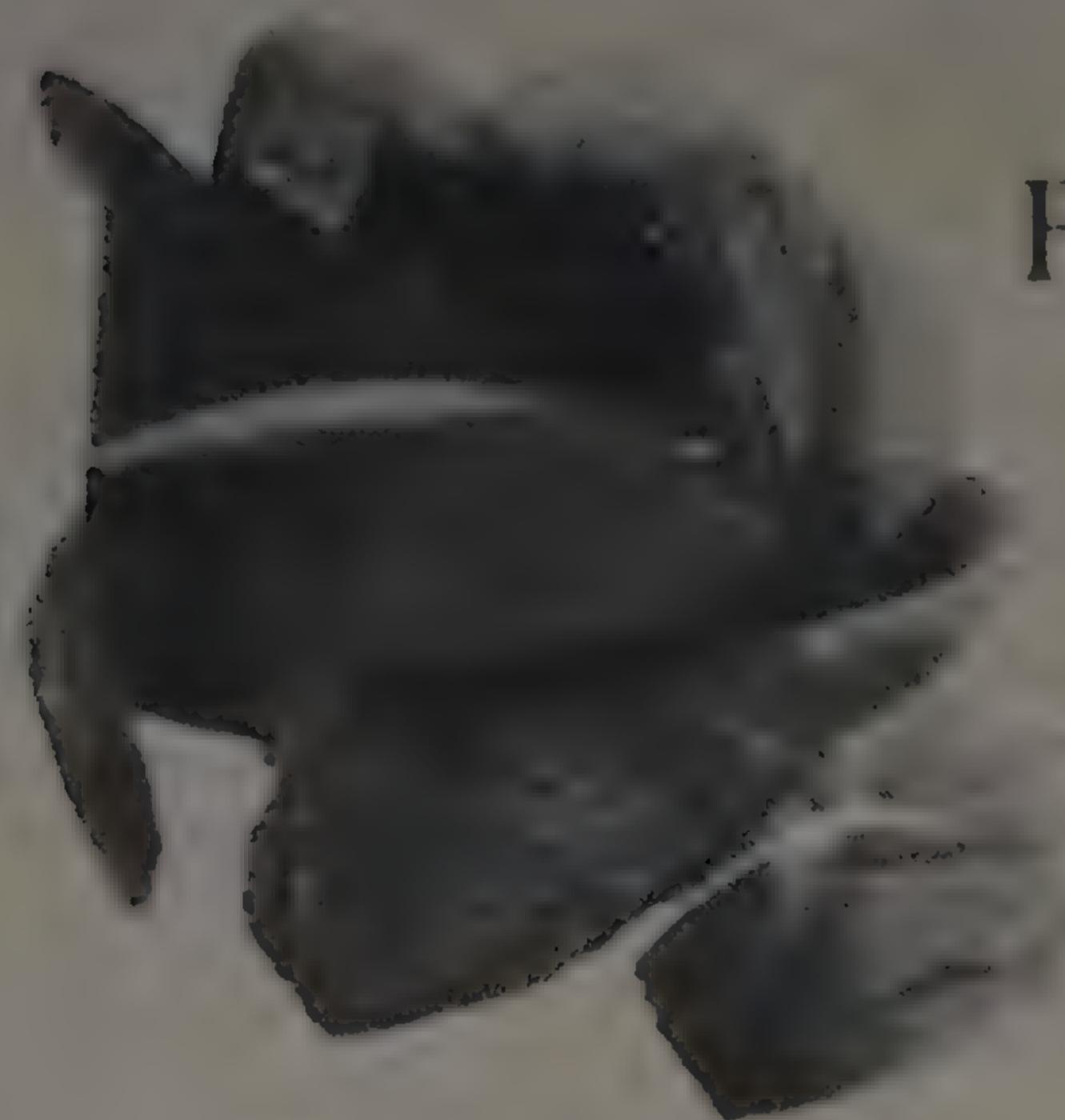
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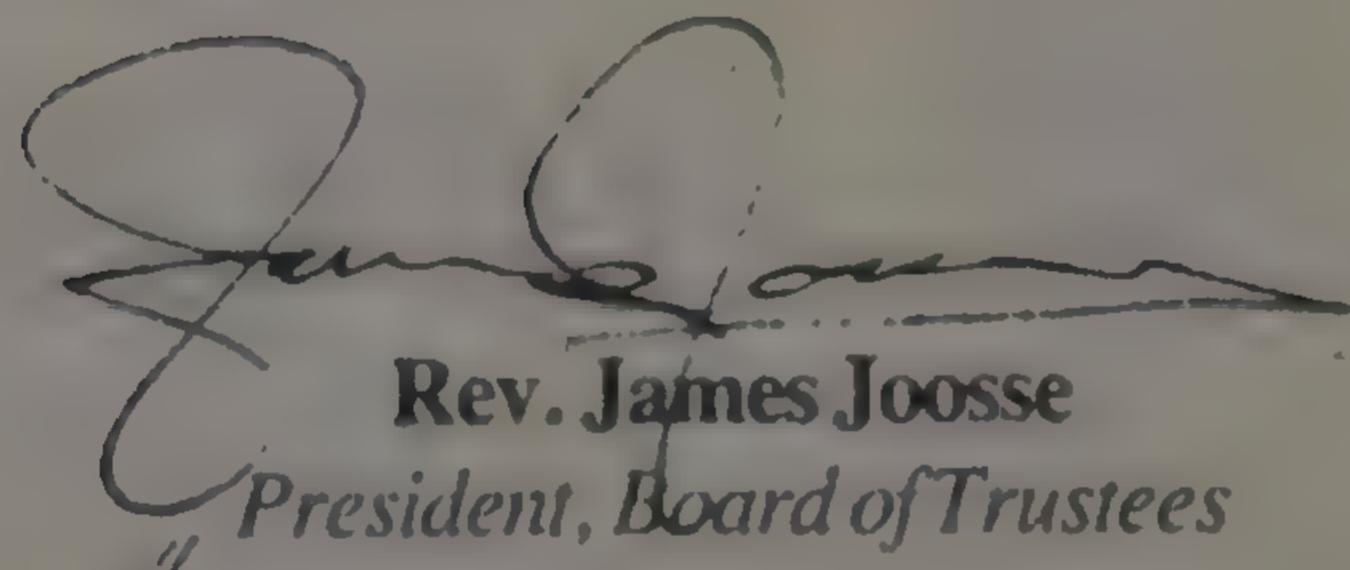
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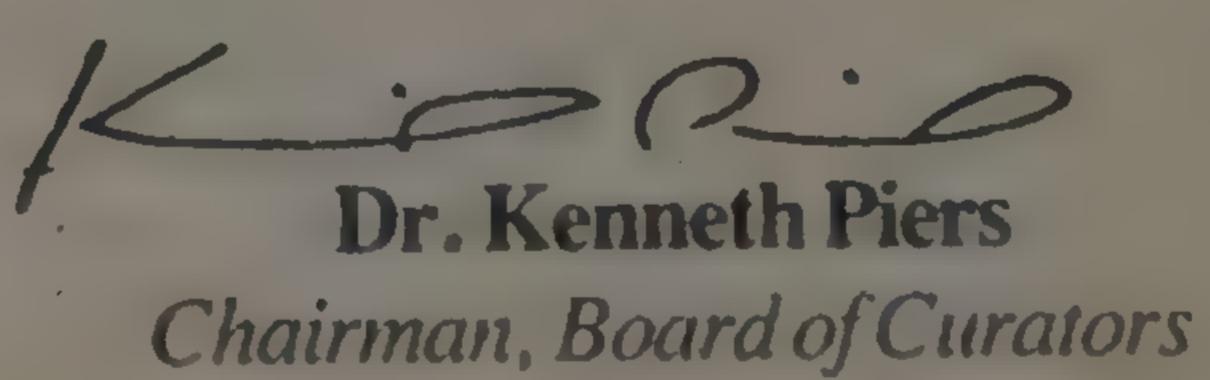
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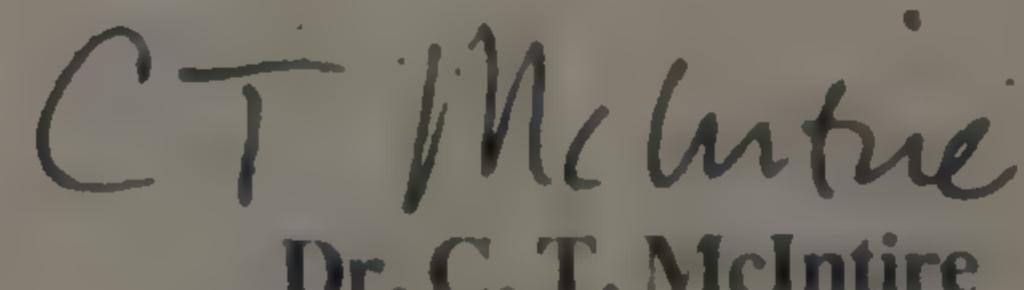
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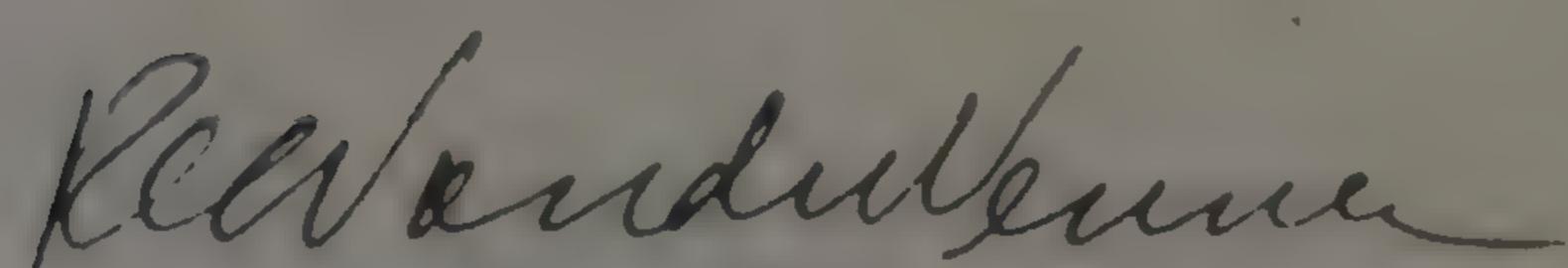
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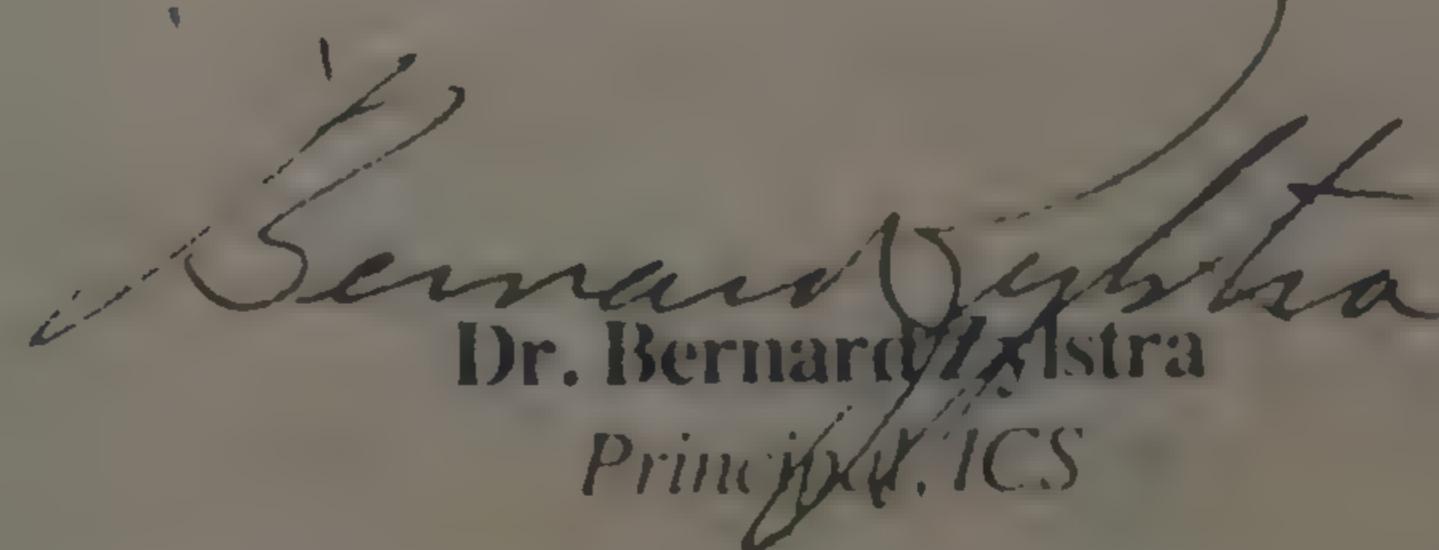

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Deacon sees challenge at The Lighthouse

Margaret Griffloon
C.C. staff

Many people, when they hear of The Lighthouse think immediately of the work that is done for Vietnamese refugees there. Many people do not realize all the other things that are done for the local community through The Lighthouse.

The Lighthouse, on Bathurst Street in Toronto, began in 1968 as a SWIM outreach to the youth in the area, many of whom are from diverse ethnic backgrounds.

In the late 1970's, The Lighthouse began to close up. "There were many difficulties including that of languages," according to Dirk Jongkind, a volunteer at The Lighthouse.

"In 1980 the First Christian Reformed Church of Toronto appointed a board to set up The Lighthouse again. It started working with Vietnamese refugees and in the local community again."

Currently there are about 25 volunteers and one full-time staff member, Rita Wong, who speaks four languages and does much work with the Indo-Chinese youth.

"We work with refugee families and other families in the community to help them when they have a problem, but we try to keep them as independent as possible. Only in an extreme emergency do we help them financially," said Jongkind.

The Lighthouse also has clubs for boys and girls and teenagers. There are even facilities for the boys to do some woodworking.

There are also adult Bible study classes and a Spanish pastor, William Thompson, leads a Saturday night Bible Fellowship for a group of Spanish-speaking people.

"We also helped people out at income tax time. Rita Wong helped over 200 people fill out their forms with the aid of some Chinese-speaking people who had accounting education. Rita also organizes outings and through games and stories does some witnessing to the people of the community," said Jongkind.

Jongkind, who calls himself a "deacon at large" for the type of work he does, says that he "enjoys his work and caring for people in need."

"I would like to see this ministry develop into a 'Word and Deed' ministry. I see that there is a great need and challenge for deaconal-type work in the city of Toronto."

Most of the volunteers are from the Christian Reformed

Church but there are also some from the Baptist and Presbyterian Churches.

"We are lacking in home visitation and hospital visitation volunteers, especially those who can speak the various languages of the community," said Jongkind.

The Lighthouse is involved with other social agencies in its area, known as the Annex, such as Children's Aid, Welfare and the Health Department.

With these groups, The Lighthouse works to better the living conditions in the community, as well as provide a Christian ministry.

The Lighthouse has many pamphlets and publications in various languages which are available to the people, which deal with Christianity, "and people can tell when they walk in the door that this is a

Christian place," said Jongkind.

Funding for the Lighthouse is done mostly through donations from churches, some classis gifts, and private donations. There is no government funding provided.

If you would like more information write to The Lighthouse, 1008 Bathurst St., Toronto.

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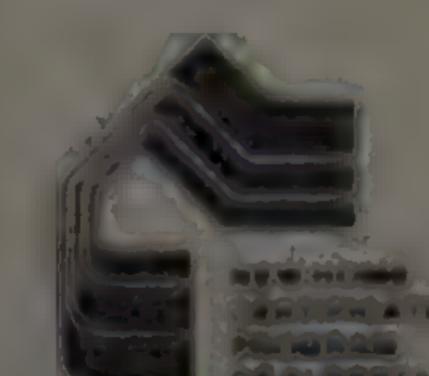
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KATHLEEN LINDSAY

Dutch

Persoverzicht

• Een publiek opinie onderzoek wees uit dat 58% van onze bevolking graag Trudeau naar de Vut (vervroegd uitstappen) zou willen verwijzen. Maar 47% dacht er net zo over ten opzichte van Joe Clark. Alleen onze rooswater-socialist Broadbent mag volgens 54% van de Canadezen nog wel wat door blijven sputteren.

• De Liberale kamerfractie deed een poging om het regeringsbeleid wat om te bulgen naar bestrijding van werkloosheid maar de opstand liep zich te pletter op de vastberadenheid van Trudeau en MacEachen die het schip van staat naar de inflatie-vrije haven willen sturen kost wat 't kost. In Quebec waar de kas van de provinciale regering zo leeg is als mijn portemonnaie op de laatste dag van de maand, denkt de regering er ernstig over om, net zoals Ontario, ergens een stukje oplemaatschapje op te kopen. En maar poffen natuurlijk!

• En weet u wie ook klagen? De banken! Daar mag u de klomp wel van breken, maar het schijnen toch niet alleen maar krokodillentransen te zijn. De blauw gestreepte bankiers hebben

in deze malaise een flinke klap gekregen, en heel wat uitgeleend geld — een bedrag dat in de biljoenen loopt — kunnen ze, zoals tante Katrleen dat zel, rustig op hun buik schrijven.

• Honderdduizenden mensen uit alle delen van de wereld demonstreerden in New York voor de vrede en tegen de kernwapens. Dat is niet waar en beweegt de ziel tot dankbaarheid. Het wordt wat gekompliceerd wanneer we lezen dat een paar optimisten die hetzelfde in Moskou wilden doen, zonder veel omhaal de bak in gingen. Maar Brezhnev, niet vies van een politiek vluggertje, verklaarde met de hand op zijn toch al niet te gezonde hart dat Rusland nooit als eerste kernwapens zou gebruiken. Dat was natuurlijk een ontroerende belofte, alleen vraag ik me af waarom ik daarbij moest denken aan Tilly Uylenspiegel die ook zo plechtig beloofde nooit appelen uit een ander z'n boomgaard te zullen stelen, en aan Hitler, die met zijn schreeuwelijke troon stond te verkondigen dat Duitsland nooit Rusland aan zou vallen. Dat is de ontnuchtering van het ouder

worden, je raakt het grootste stuk van je goedgelovigheid kwijt.

• Diefenbaker's huis in Ottawa, dat hij in zijn testament als een museum aanduidde zonder er de nodige contanten naast te leggen, komt nu op de markt. Niemand wilde voor de kosten opdraaien. Ergens toch een beetje droevig vind ik, alhoewel ik me haast te zeggen dat ik er ook niet aan kan bijdragen.

• De socialistische regering in Frankrijk heeft loon-en-prijs controle ingevoerd. Onze socialisten willen alleen maar prijs-kontrole oftewel bezuinigen bij de buurman waar het ons geen zeer doet.

• Spanje staat ook in het brandpunt van wereldbelangstelling omdat daar de wereldkampioenschappen voetbal gehouden worden. De Oranje ploeg kwam er niet eens aan te pas. De leeuw staat te bibberen in z'n hemd!

• Met de kapitulatie van de Argentijnse troepen in de Falklands staat de oorlog daar nu op een laag pitje. Het eind van het liedje is dat de vrouw-in-het-ambt zo populair is als de IJscaman in de lagere school, waar de

Carl D. Tuyl

Engelsen nu opgeschept zitten met een groep eiland en niet goed weten wat er mee te doen, terwijl de Argentijnen rond lopen met een bittere smaak in de mond over hun verlies, en met een regering net zo populair als een kwintielloper in het armenhuis. Wie won nu eigenlijk?

• In het Nabije Oosten werd de wapenstilstand gebroken met de regelmaat van grootvaders klok. Berichten uit dat zwaar geteisterde werelddeel tonen hoe zeer de burgerbevolking geleden heeft. Jan met de pet, waar dan ook, trekt altijd aan 't kortste endje maar, het eindje in Libanon blijkt wel mensonterend kort te zijn.

• Ik kan inderdaad geen bijdrage verlenen aan een eventueel Diefenbaker museum in Ottawa, maar als de CRWRC eens wat kan doen voor die grote massa lijdende mensen in Libanon kwamen er uit mijn portemonnaie toch ook nog wel een paar tientjes te voorschijn. Helaas heb ik de broeders van de CRWRC er nog niet over gehoord. 't Is echter nooit te laat. Wie weet waar dit persoverzicht nog eens terecht komt.

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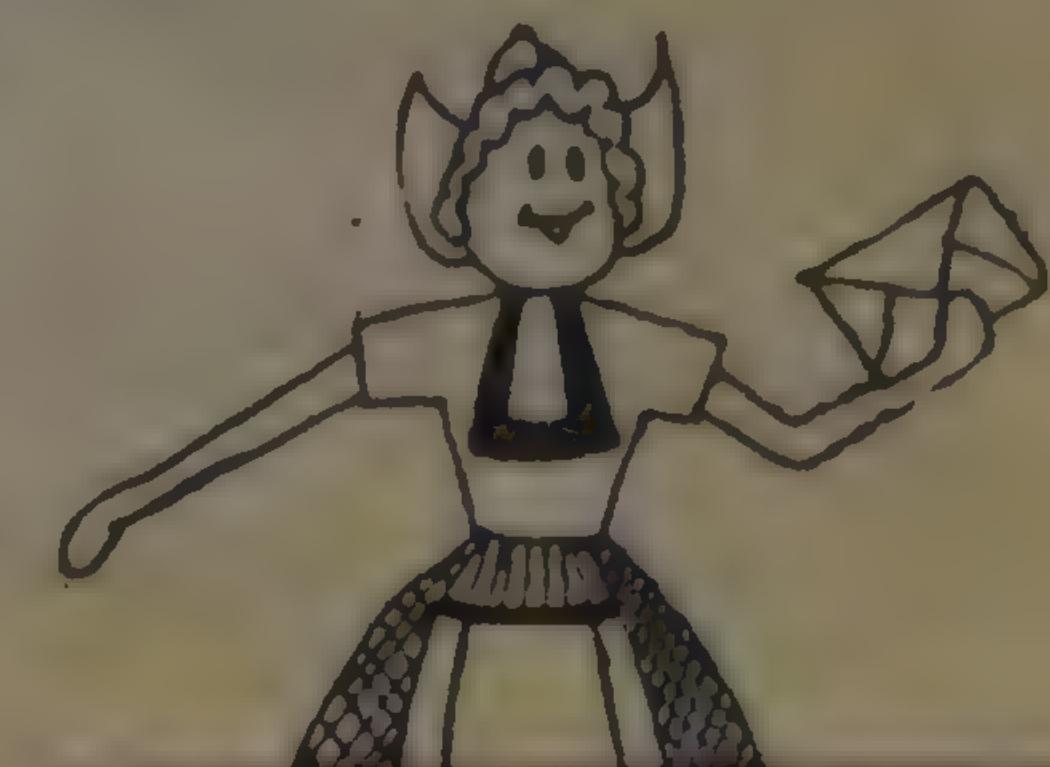
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□ Koningin Beatrix heeft op paleis Huis ten Bosch het tussentijdse kabinet-Van Agt beëdigd. Het bestaat uit de ministers van het CDA en D'66 uit het oude kabinet, aangevuld met vijf nieuwe leden die de plaatsen van de afgetreden socialistische ministers innemen.

In zijn eindverslag aan de koningin zei premier van Agt dat hij rekent op parlementaire steun van de VVD omdat de financieel-economische wensen van deze partij in grote lijnen overeenkomen met de inzichten van het CDA en D'66.

Voornaamste taak van het minderheidskabinet wordt het uitschrijven van nieuwe Kamerverkiezingen. Deze zullen vrijwel zeker worden gehouden op 8 september, dus voor Prinsjesdag en het indienen van de begroting voor volgend jaar.

□ Na een sluiting van ruim twee maanden is het Amerikaanse consulaat in Amsterdam weer geopend. De consul sloot het gebouw op 19 maart toen het werd beschadigd bij een demonstratie tegen de inmenging van de Verenigde Staten in Midden-Amerika en tegen de dood van vier Nederlandse journalisten in El Salvador. Ter nagedachtenis van de journalisten en uit protest tegen de junta in El Salvador werden voor het consulaat vijf houten kruisen geplaatst. Voorwaarde van de Amerikanen om het consulaat te heropenen was dat de kruisen zouden worden verwijderd en het gebouw hersteld op kosten Vervolg op pag. 18

Dutch



J. VanHarmelen

Jodenvervolging #4

Ontroerend is het gebed dat voor de martelaren in het Joodse gebedenboek is opgenomen. Ze bidden in alle synagoges het volgende: „Wij hebben gewoond in ontelbare steden en dorpen en in de meeste hebben wij vreselijk geleden. Sommigen hebben wij vergeten maar anderen zijn in ons geheugen gegrift. Zij hebben een wond gemaakt die niet heelt. Wij tellen wel honderd generaties van slachtoffers en martelaren en hun bloed roept nog van de aarde. En dan nog zovelen, zovelen in Dachau, in Buchenwald, in Baby-Yar, en ... in al die concentratiekampen (Er worden er 30 genoemd in het boek van Kogon: *The Theory and Practice of Hell*, blz. 302 vH).

Wat kunnen we zeggen? Wat kunnen we doen? Hoe moeten wij het ondragelijke dragen of moeten we accepteren wat het leven bracht aan ons volk? Allen die geboren zijn moeten sterven, maar hoe zullen wij het langzame voortschrijden van onze dagen vergelijken met het wrede

afslachten van de onschuldigen, afgesneden uit het land der levenden, voor hun tijd! Ze hebben geleefd met geloof in hun hart. Niet allemaal, maar velen. En voorzeker velen sterven met geloof, geloof in God, in het leven, in de goedheid, en zelfs vlammen konden dat niet wegbranden.

Mogen wij een weg vinden naar de kracht van dat geloof, dat vertrouwen, dat zekere gevoel dat de ziel ervaart na de dood van het lichaam. Ze hebben hun levens aan ons gelaten. Laat een miljoen gebeden oprijzen wanneer Joden aanbidden. Laat een miljoen kaarsen lichten tegen de duisternis van deze onafgemaakte levens."

De Joden kregen veel aandacht in de week toen de Yom Hashoah (Holocaust) officieel werd gehouden van 18-25 april 1982. Overal werden diensten gehouden. Films in verband met de grote strijd om een nationale plaats temidden van de volkeren der aarde werd vertoond. In de omgeving waar ik was kon men de film zien over het

leven van Golda Meir, en de film „Wij waren Duitse Joden," de terugkeer van Herbert en Lotte Strauss naar Duitsland, die in 1942 gevlogen waren om te ontsnappen aan een wisse dood in een Nazi concentratiekamp.

Een lezer van „Calvinist Contact" uit Aruba stuurde me een weekendbijlage van de krant op Curacao gedrukt in het Nederlands en het Engels, ter gelegenheid van het 250 jarig bestaan van de Joodse Synagoge „Mikve Israel- Emanuel" onder het motto van Psalm 29:10: De Heer geve Zijn volk kracht, de Heer zegene Zijn volk met vrede. Deze synagoge is de oudste in de Nieuwe Wereld met de prachtige naam: De Hoop van Israel: God met ons!

Wat is men blij in Curaçao. De Joodse gemeente bestaat daar al 331 jaar. En daarmee wordt licht geworpen op een bijzonder stuk geschiedenis. „Het is maar zeer sporadisch voorgekomen dat Joden zo'n drie- à vierhonderd jaar achtereenvolgens in vrede en vrijheid kunnen leven. En, in vrijheid hun godsdienst hebben kunnen uitvoeren. Curaçao, Holland en het Koningshuis nemen dan ook een bizarde plaats in bij de Joden op Curaçao," zegt Jochanans Taytelbaum, de voorzitter van het Bestuur van de Joodse Gemeente. Een Askenasische voorzitter van een Sephardische gemeente! Hij was geboren in Veere (Zeeland) en kon op 9 jarige leeftijd met zijn ouders nog maar net de wijk nemen naar

veiliger plaatsen. Eerst naar Frankrijk, en vandaar naar Jamaica, en in 1943 bereikte hij Curaçao.

Ik heb zelf ook verschillende Joden gesproken die ternauwernood het concentratiekamp ontkomen waren, en nu bij de herdenking van de holocaust zichzelf afvragen: Waarom ik wel en zovele niet? Waarom zo'n blijdschap in Curacao? Op 19 maart 1982 werd het 250 jarig bestaan van de synagoge gevierd op Curaçao. De beroemdste professoren die de Joodse gemeente internationaal kent waren aanwezig. De World Union for Progressive Judaism hield daar zijn jaarvergadering. De Amerikaanse televisie kwam daar om opnamen te maken van de gebeurtenissen ter gelegenheid van dit jubileum.

Toch sprak de Rabbi Maslin, terwijl hij iets wegslikte, „wie veel gereisd heeft, begrijpt veel. Wij allen hebben een zware tijd achter ons liggen. Alleen als wij durven hopen, zal de Allerhoogste met ons zijn: Mikve Israel — Emanuel!"

Vroeger werd er veel gesproken over Zending onder de Joden. Mijn moeder was een actieve verspreider van de Messiasbode. Tegenwoordig houdt men een gesprek met Israel. Hij die van nabij met de Joden bekend is of bekend raakt, voelt heel goed dat ze bij al hun vroomheid en ernstige gebeden, bij al hun hopen, Hem missen die de Hoop van Israel, ja, van de wereld is, Jezus de Messias.

De Belasting-vrije winkel in Toronto is nog steeds

no. 1

Grote voorraden van kwaliteitsgoederen houdt de prijzen laag.

Er gaat geen dag voorbij zonder dat een van onze klanten, de internationale reiziger, ons vertelt dat onze prijzen verreweg de laagste zijn van die ze gezien hebben over de hele wereld in belastingvrije winkels. Het is inderdaad een genoegen de reacties te zien van Europese en Amerikaanse reizigers als ze onze prijzen horen en die omrekenen in hun eigen geld - ze zijn altijd prettig verrast.

50 jaar ervaring

50 jaar belastingvrije ervaring van La Belle Creole stelt ons in staat om grote voorraden van fijne wereldberoemde parfums en andere luxe artikelen in te kopen. Terwijl de prijzen van de meeste dingen omhoog gaan houden wij de prijzen in onze belastingvrije winkel zo laag mogelijk. Bijvoorbeeld: Nina Ricci's verrukkelijke parfum L'Air du Temps is slechts \$22.50 voor 1/4 oz.; we hebben ook 4 oz. toiletwater voor \$19.95 en 3 voor de speciale prijs van \$55.00. Lanvin's Arpege is ook een heerlijk parfum die we hebben in de prijs van \$21.50 voor 7.5 ml. en de 60 ml. toiletwater spray voor \$14.95. Eau de cologne van 4711 is \$5.95 voor een fles van 100 ml.; 3 flessen voor de speciale prijs van \$16.50. Een 300 ml. fles is slechts \$13.95.

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Voor meer inlichtingen kunt u bellen (416) 676-2857

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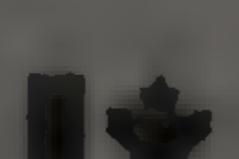


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Canada is uw land. Elke provincie, iedere stad, ieder dorp. De Atlantische provincies in het oosten, onze fascinerende provincies in het centrum, de geweldige Rockies met daarachter het westen.

Een land van prachtige, natuurlijke schoonheid; van geraffineerdheid en eenvoudige vriendelijkheid; met een variatie aan vacanciemogelijkheden dat geen ander land kan bieden. Leer dit jaar een ander deel van Canada kennen. Inviteer familieleden en vrienden uit het oude vaderland om samen met u te delen in uw plezier en uw trots.

Canada



Canadian Government
Office of Tourism

Office de tourisme
du Canada

Dutch

Uit Nederland

Vervolg van pag. 16

van de Nederlandse regering. Aan beide voorwaarden is voldaan.

□ Nederland heeft tijdens het Pinkster-weekende 720-duizend buitenlandse toeristen op bezoek gehad. Het uitzonderlijk warme weer maakte dat ze voornamelijk naar het Noordzeestrand trokken en naar watersportcentra in het binnenland. De toeristen, in hoofdzaak Westduitsers, veroorzaakten bij hun thuisreis overvolle wegen.

□ De geoefendheid van het Nederlandse leger ligt ver beneden de gewenste normen. Deze kritiek heeft de NATO-bevelhebber, Generaal Rogers geuit in Den Haag. In een toespraak tot de Koninklijke Vereniging van Reserve-Officieren benadrukte de generaal de vitale rol die Nederland in de NATO-verdediging speelt. Hij zou graag een tweede Nederlandse brigade in West-Duitsland zien, maar Nederland heeft tot dusver om financiële redenen niet aan dergelijke verzoeken willen voldoen.

□ Tot slot nog de 15 jarige Gea Poorten uit Westerbork, die een fiets won voor de slogan voor een poster, die waarschuwt tegen het gebruik van alcohol bij zwangerschap. Haar slogan luidde: Alcohol nee, want de baby drinkt mee.



Prinses Margriet en haar echtgenoot Mr. Pieter van Vollenhove brachten op 14 juni een bezoek aan Hamilton ter gelegenheid van de opening van de nieuwe Amstel brouwerij.

□ In een ontwerp kaderwet stelt minister van onderwijs Van Kemenade voor dat de huidige hogescholen-zoals de technische hogescholen-alle universiteiten worden en dat

de HBO's de instellingen voor hoger beroepsonderwijs hogescholen worden. Dit om een betere integratie van het hoger onderwijs te vergemakkelijken. In het ontwerp staat ook dat de titel doctorandus komt te vervallen en dat een leider die met succes het vierjarig programma binnen het dan geïntegreerde onderwijs heeft gevolgd, de titel meester mag dragen. De titel ingenieur-zowel landbouwkundig als technisch, blijft gehandhaafd.

□ In Rotterdam doen zich problemen voor met Marokkaanse en Turkse gezinnen die hun dochters onttrekken aan de leerplicht. Deze ouders verwerpen het systeem van gemengde klassen. Tien ouderparen zullen nu voor de rechbank moeten verschijnen. Het aantal buitenlandse meisjes dat zich in Rotterdam aan de leerplicht onttrekt wordt door het bureau leerplichtonderzoek echter geschat op een kleine 5 honderd.

□ De 30-jarige Nederlandse solo-zeiler Pleun van

der Lugt is na een zeiltocht om de wereld in Nederland teruggekeerd. Hij brak daarmee het wereldrecord non-stop solozeilen, dat met 312 dagen op naam stond van een Engelse zeller. Pleun van der Lugt deed er 26 dagen minder over. Onderweg heeft hij geen enkele haven aangedaan; hij werd bevoorraad door langsvarende schepen.

□ Minister De Rulter van Justitie en de demissionaire staatssecretaris D'Ancona voor

emancipatie zaken willen de In het burgerlijk wetboek vastgestelde huwelijksleeftijd voor vrouwen verhogen van 16 tot 18 jaar, de leeftijd die nu reeds geldt voor mannen. Een grote meerderheid in de Tweede Kamer is het niet eens omdat dit past in het streven de ongelijkheid tussen mannen en vrouwen weg te nemen in het personen- en familierecht. De leeftijdsgrond verhoging geldt niet voor meisjes van 16 en 17 jaar die in verwachting zijn.

Etno culturele adviseur in B.C. doet goed werk

door Alyn Edwards

Canadian Scene — Brits Columbia's nieuwe zg. cultural heritage programma waarin men een poosje geleden begonnen is loopt uitstekend, hetgeen duidelijk blijkt uit de nauwe banden tussen regering en de diverse culturele groepen.

Drie jaar geleden riep de provinciale regering de vele multi-culturele groepen bijeen om te bespreken hoe de regering kon helpen bij de ontwikkeling van programma's met de doelstelling om een grotere samenwerking tussen die groepen te bewerkstelligen. 'Waar we naar zochten was een schakel tussen de verschillende groepen en ook tussen die groepen en de regering' zo zei Provincial Secretary Evan Wolfe, de minister belast met multi-culturele zaken. 'Nergens in Canada bestond zoets en we moesten dus zelf een nieuw idee ontwikkelen — de functie van een Cultural Heritage Advisor en het Cabinet Committee on Cultural Heritage.'

Enrico Diano, een Canadees van Italiaanse afkomst die hier 17 jaar geleden arriveerde en toen geen woord Engels sprak, is nu Cultural Heritage Advisor vanuit zijn kantoor in Vancouver.

Diano is geen ambtenaar. Aangezien hij in dienst is genomen als een buiten de regering staande adviseur, kan hij op onafhankelijke wijze de overheid benaderen wanneer er zich problemen voor doen.

Bijna de helft van de inwoners van Brits Columbia komen oorspronkelijk van niet-Engels sprekende landen en Diano verwacht dat er in de komende tien jaar jaarlijks zo'n 200.000 nieuwe immigranten bij zullen komen. 'Het wordt steeds belangrijker dat de regering zich bemoeit met culturele zaken,' zo zegt hij. 'We moeten ons in de eerste plaats richten op het onderwijs van de Engelse taal. In de tweede plaats moeten wij de immigranten helpen met het vinden van werk en het wennen aan hun nieuwe land opdat hun emigratie een succes kan worden.'

De nieuwe adviseur is thans bezig met het organiseren van een multi-culturele Inlichtingendienst, hetgeen door iedereen in de provincie gratis opgegeven kan worden. Er is ook thans reeds een grote hoeveelheid informatie beschikbaar in de vorm van gedrukt materiaal.



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THANKS

HOGVEEN: We would like to thank all our children, grandchildren, relatives and friends for the great joy you brought to us on our 60th Wedding Anniversary. Thank you for cards, flowers, gifts and visits and everything that made our day so joyful. Above all, thanks to God who made it all possible. Praise God from whom all blessings flow. Mr. and Mrs. J. Hogveen Sr., R.R.#4, Simcoe, ON N3Y 4K3

RENKEMA: We like to thank our children, grandchildren, relatives and friends for the best wishes, gifts, cards and flowers sent to us on the occasion of our 50th Wedding Anniversary. Above all we thank the Lord for the many blessings we have received over all these years.

Mr. and Mrs. John M. Renkema, 133 Adelaide St., Mount Brydges, Ont.

TJOELKER: Mr. and Mrs. George and Gertrude Tjoelker would like to thank all their friends and relatives for the many cards and best wishes received on their Golden Wedding Anniversary.

You made this a special and unforgettable day.

MARRIAGES

BISSCHOP-VANDERMEER:

NANCY ALICE and **BILLY DANIEL** wish to announce their desire to be united in marriage, D.V., on Saturday, July 3, 1982, at 3:30 p.m. The ceremony will take place at the First Chr. Ref. Church of Chatham, with Rev. R. Fisher officiating and Rev. Wm. Dykstra assisting. The parents of the couple are Mr. Arend Bisschop Sr. of Thanesville, Ont. and Mrs. Anne Vandermeer of Chatham, Ont.

Future address: 163 Raleigh St., Chatham, Ont.

BOONSTRA-WISSELINK: "For the Lord is good; his steadfast love endures forever and his faithfulness to all generations" (Psalm 100:5). Mr. and Mrs. J. Boonstra of Telkwa, BC and Mr. and Mrs. A. Wisselink of Pitt Meadows, BC, are happy with the marriage of their children, JOANNE and JOHN, to take place in the Telkwa Chr. Ref. Church, the Lord willing, July 9, 1982. Rev. Boonstra officiating. Future address: R.R.#1, Cocks Rd., Telkwa, BC

BRUININK - VAN MEEPELEN SCHEPPINK: Mr. and Mrs. Anthony Bruinink of Mt. Brydges, Ont., are pleased to announce the forthcoming marriage of their daughter, DEBORAH SYLVIA to MARINUS CHRISTIAAN, son of Mr. and Mrs. Jerry Van Meppelen Scheppink of St. Thomas, Ont. The ceremony will take place, D.V., on Saturday, July 10, 1982, at 3:00 p.m., in the Salvation Army Citadel, 555 Springbank Dr., London. Rev. C. Schouls of the Free Ref. Church officiating. Future address: 100 Adelaide St. S., Mt. Brydges, ON N0L 1W0

MARRIAGES

BLOM-SPEELMAN: Mr. and Mrs. Johannes H.M. Blom and Mr. and Mrs. Pieter Speelman, are pleased to announce the forthcoming marriage of their children, ADRIANA and ANTHONY PHILIP. The ceremony will take place, the Lord willing, on Saturday, July 17, 1982, at 2 p.m., in the Second Chr. Ref. Church of Toronto. Rev. P. Kranenburg officiating. Future address: 2020 Wilson Ave., Weston, ON M9M 1B3

DAM-WASSINK: "This is the day that the Lord has made ..." (Psalm 118:24). Mr. and Mrs. Taeko Dam of Sarnia and Mr. and Mrs. Gerrit Wassink of Forest, are pleased to announce the forthcoming marriage of their children, PATRICIA and FRED. The wedding will take place, D.V., on July 10, 1982, at 3:30 p.m. in the Second Chr. Ref. Church of Sarnia. Rev. R. VandenBerg officiating. Future address: 220 Ashland Ave., Apt. #41, London, ON N5W 4E4

ERINGA-VAN SCHEPEN: Praise be to God who has committed MARTHA and BOB to vow their lives to one another in better service to him forever. Daughter of Mr. and Mrs. Fred Eringa and son to Mr. and Mrs. Henry Van Schepen, both of Woodstock, Ont., will pledge their troth, D.V., on July 9, 1982, at 4 o'clock in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. H. Eshuis officiating. Future address: 721 Earls Court Dr., Apt. #302A, Sarnia, Ont.

KLINGENBERG-REININK: Believing that the Lord, in his grace and loving care, has brought JACQUELINE LINDA and JOHN FREDERICK, together, we as their parents, Mr. and Mrs. Gerrit Klingenberg of Woodstock, Ont., and Mr. and Mrs. Fred Reinink of Listowel, Ont., are thankful and happy to announce their marriage, D.V., on Saturday, July 10, 1982, at 11:00 a.m. in Covenant Chr. Ref. Church of Woodstock, Ont. Rev. D. Los officiating. Future address: R.R.#1, Wroxeter, ON N0G 2X0

SMIT-VAN DEN BERG: Believing the Lord has brought them together, Mr. and Mrs. Mel Smit of Willowdale, Ont., are happy to announce the forthcoming marriage of their daughter, JANNETTA to PHILIP, son of Mr. and Mrs. Bert VandenBerg of Oakwood, Ont. The ceremony will take place, D.V., on Saturday, July 10, 1982, at 4 p.m., in the Willowdale Chr. Ref. Church. Rev. VanderWindt of Lindsay officiating. Future address: 31 Pemberton Rd., Richmond Hill, ON L4C 3T5

STEGESTAD-KUIPERS: Mr. and Mrs. Aage Stegestad and Mr. and Mrs. Martin Kuijpers, from Goderich, are happy to announce the forthcoming marriage of their children, CAROL-ANN to JAKE-JOUKE. We invite you to share in their joy when they exchange marriage vows and begin their new life together, D.V., on Saturday, July 10, 1982, at 5 o'clock at St. Peter Catholic Church, Goderich, Ont. Future address: R.R.#6, Goderich, ON N7A 3Y3

50 years
is a long time.
Couples whose fiftieth, fifty-fifth, or sixtieth Wedding Anniversary announcement appears in *Calvinist Contact* Classifieds now have the opportunity to place their picture in the family announcement section of the Classifieds free of charge. Pictures submitted may be in either black and white or colour but should be very clear to reproduce properly. Contact the advertising department for further information.

ANNIVERSARIES

1957 June 29 1982
St. Catharines
With joy and thankfulness to our covenant God, we announce the 25th Wedding Anniversary of our parents,

JOHN and HENNY BROEKEMA
(nee VandenAkker)

May the Lord continue to bless them and keep them in his care. We wish you many more years together Dad and Mom.

Happy Anniversary!

Margaret & Arnie Dutt (fiance)
— Wedding date July 30, 1982

John & Joanne

Robert
Nancy
An open house will be held Saturday, July 3, 1982, from 2 to 4 p.m. at the Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines, Ont.
Home address: 531 Niagara St., St. Catharines, ON L2M 3P4

1957 July 6 1982
"I am the good shepherd: the good shepherd giveth his life for the sheep" (St. John 10:11). Together with our parents, we thank the Lord for the blessings bestowed on them in the past 25 years. We hope and pray for his continuing guidance and care in the years to come.

TONY and JANNIE BRUININK
(nee Vander Keur)

Congratulations and love from your children:

Diana & Thijs (fiance)
Debbie & Rien (fiance)
Lydia & Gerald (fiance)
Heather & Ralph (boyfriend)

Wanda
Open house to be held 7:30 - 10:30 p.m., July 6, 1982, at their home.
Home address: 69 Thomas St. W., Mt. Brydges, ON N0L 1W0

Eindhoven 1952 Burlington 1982
1932 July 7

With thankfulness to God, we are pleased to announce the 50th Wedding Anniversary of our parents and grandparents.

HARMEN and JISKJE DE HAAN
(nee Wolthuizen)

With love and congratulations from all of us:

Andrew & Jacky de Haan — Hamilton

Harry & Mary de Haan — Hamilton
Bob & Ann de Haan — Camrose, Alta.

Henk & Sherry de Haan — Hamilton

Cecil & Carol de Haan — Smithville
Bart & Linda de Haan — Hamilton

Etty & Fred Spoelstra — Hamilton
14 grandchildren

Open house on July 7, 1982, D.V., in the Trinity Chr. School, 650 Walkers Line, Burlington, Ont., from 7-9 p.m.

Home address: 3260 New St., Apt. #116, Burlington, ON L7N 3L4

Hamilton 1957 Brantford 1982
1957 July 21

With joy and thankfulness to the Lord, we would like to announce the upcoming 25th Wedding Anniversary of our parents,

SIDNEY and MARIE GREIDANUS
(nee Visscher)

We thank God for having blessed us with such dear and loving parents.

May he give you many more wonderful years together and with your children.

Happy anniversary, Mom and Dad!

With love from your children:

Renee & John Vandermeer — Surrey, BC

Sheri — home

Nathan — home

Since many of our relatives will be in town for our grandparents' Wedding Anniversary on July 30, we have moved up the date of celebrating our parents' Wedding Anniversary to Wednesday, August 4, 1982. Relatives and friends are hereby invited to join us August 4 at 8:00 p.m. in the Third Chr. Ref. Church of Edmonton for a social evening.

Best wishes only, please.

Home address: 10836 - 147 St., Edmonton, AB T5N 3E2

1927 June 29 1982

"Hallelujah! Loof de Heer, want Hij is goed, want Zijn goedertierenheid is in eeuwigheid".

We praise and thank the Lord for what he has given us in our parents and grandparents,

HENDRIK and ANNA HOVEN
(nee Cleveringa)

who hope to celebrate their 55th Wedding Anniversary at the home of their daughter in Moncton, NB.

We pray that the Lord may bless and keep them in the years to come.

Their thankful children:

Mary Mann — Moncton, NB

Didy & Henk Prinzen — Whitby, Ont.

Fred & Annie Hoven — Belleville, Ont.

and 12 grandchildren and 7 great-grandchildren.

Home address: 200 Henry St., Whitby, ON L1N 5C4

ANNIVERSARIES

1932 June 29 1982
Oppenhuizen Edmonton
On July 30, 1982, the Lord willing, we hope to celebrate the Golden Wedding Anniversary of our parents and grandparents,

NEIS and SUSAN GREIDANUS
(nee Tiersma)

They have experienced the truth of their wedding text: "The blessing of the Lord makes rich ..." (Proverbs 10:22).

We thank our faithful covenant God for his blessings in their lives and for giving us these wonderful parents and grandparents for so many years. We pray that the Lord will continue to bless and keep them in the future.

Janice & Horace Baker; Stanley & Bernice Baker; Sandra & Martin Moback; Norman & Melanie (fiancee), Sarita — Sarnia

Sidney & Marie Greidanus; Renee & John Vandermeer, Sheri, Nathan — Edmonton

Morris & Alice Greidanus; Jolanda & Jim (fiance), Nelson, John — London

Thomas & Janet Greidanus; Tom, Nelson, Robert, Suzanne, Heather — Edmonton

Bea & George Vanderveide; Jonathan, Norman, Steven — Toronto
Wilma & Vern Gleddie; Sandy, Nevin, Douglas, Stacey — Edmonton

Peter & Bette Greidanus; Marc, Shareen — Lethbridge

Helen & Gil Vergilio; Ryan — Kamloops

Relatives and friends are hereby invited to share our joy at a social evening to be held, D.V., at 8:00 p.m. on Friday, July 30, 1982, at Lister Hall (116 St. & 87 Ave., Edmonton).

Best wishes only, please.

Home address: 11136 - 110A Ave., Edmonton, AB T5H 1K1

ANNIVERSARIES

ANNIVERSARIES

1952 July 6 1982

With joy and thankfulness to our heavenly Father, we are happy to announce the 30th Wedding Anniversary of our parents and grandparents,

HARM and AALTJE KELLY
(nee Zantingh)

Together as a family we thank God for all the blessings he has bestowed upon them, and it is our prayer that he will continue to bless and keep them in his care.

Ina & Harry Bethlehem; Sheri Lisa, Harold, Rachel, Edward — Dunnville

Clara & Gary Wielink; Michael — Dunnville

Elly & Henry Wielink; Keith, Alicia, Faye, Henry — Wellandport

Eddy & Alice Kelly; Harm, Edward, Attila — Dunnville

Henry & Ruellie Kelly; Harold, Jacob — Dunnville

Harold & Rienke John

Janet

Home address: R.R.#2, Dunnville, ON N1A 2W2

1952

BEN and ANNE KOERSSEN

With joyful praise and thanks to God, we are happy to announce our parents 25th Wedding Anniversary. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God".

May the Lord continue to guide and

Classified Advertising

ANNIVERSARIES

Wartena 1932 Blenheim 1982
With joy and gratitude to our heavenly Father, we hope to celebrate, on July 5, 1982, the 50th Wedding Anniversary of our dear parents, grandparents and great-grandparents.

GJALT (JOHN) and ELIZABETH ROORDA (nee Bylsma)

Happy Anniversary, Mom and Dad. We wish you many more years and pray that God may continue to bless you and keep you.

Your thankful children, grandchildren and great-grandchildren: Art & Marion Bisschop — Chatham Arthur

Gerald; Natasha Elizabeth & Harry Verburg; Sherry — Wyoming

Aileen & Chris Boersma — Ridgeway Wayne

Keith Andy & Jean Roorda; Dean, Dale — Chatham

Bill & Jill Sluys; Steven, Robert, John Peter — Blenheim

George & Diane Roorda; Anthony, Daniel, Cheryl, Doug — Tallahassee, Florida

Open house will be held on Monday, July 5, 1982, from 8:00 to 9:30 p.m., in the First Chr. Ref. Church Fellowship Hall in Chatham. Best wishes only.

R.R.#5, Blenheim, ON N0P 1A0

1932 1982
On August 5, 1982, we hope to join our parents.

REV. and MRS. H. VAN ANDEL In celebrative thankfulness to the Lord for his blessings during 50 years of marriage and 50 years of service in the ministry.

We thank God for keeping them in his special care for us, their relatives, their friends, and their surrounding community. With love, their children:

Fred & Sonja Van Andel — New Westminster, BC

Janet & Ralph Laninga — New Westminster, BC

Winny & Neil Vriend — Neerlandia, Alta.

Henk & Vicki Van Andel — Montreal, Que.

Morris & Arlene Van Andel — Burnaby, BC

Alice & Albert Wolters — Toronto, Ont.

Benita Van Andel — Surrey, BC and 18 grandchildren.

There will be an opportunity to congratulate Mom and Dad on Saturday, August 14, 1982, from 2:30 to 6:00 p.m. at their home.

Home address: 7551 Newcombe St., Burnaby, BC

Aalten 1942 Trenton 1982

July 3

"Jesus also was invited to the marriage" (John 2:2).

With joy and thankfulness to the Lord, we announce the 40th Wedding Anniversary of our parents and grandparents,

JOHN and ANNE WIGGERS (nee Sikkink)

May the Lord continue to show them his mercies as he has done in the past.

Riki & Fred Westrik; Charles, John, Duane, Andrew — Guelph

George & Sarah Wiggers; Lisa, Anna — Belleville

Dianne & Henk TeBrake; Andrea, Monique, Melissa — Trenton

Wilma & Albert Voe; John, Burke, Ruth, Joyce — Drayton

Audrey & Hessel VanderVelde; Mandy, Shawn — Pembroke

Pam Wiggers & Frank Boers — Ottawa

R.R.#3, Trenton, Ont.

Subscription Discount

A one-year subscription for only \$5.00 to all newlyweds whose marriage announcement appears here with future address.

ANNIVERSARIES

1957 June 29 1982
Psalm 25

JACOB and SOPHIA VAN KESSEL (nee Dykhoorn)

With joy in our hearts and by the grace of God, we are proud to announce the 25th Wedding Anniversary of our parents.

Congratulations, Mom and Dad.

With much love from your children:

Nancy — Ottawa

Jacky — at home

Monique — at home

Home address: 1298 Lewisham Dr., Mississauga, ON L5J 3P9

OBITUARIES

On May 18, 1982, the Lord took unto himself, after a serious illness,

SAKE VAN DER VEEN age 57.

Beloved husband of Flora Van der Veen-Smids, and brother, brother-in-law and uncle of:

Mrs. J. Van der Veen-vander Tiel — Kornhorn

Mrs. W. Van der Veen-Bijzitter — St. Catharines

Mr. & Mrs. J. Van der Veen-vander Tiel — Grootegast

Mrs. P. Martens-Van der Veen — Een

Mr. & Mrs. R. Sikkema-Van der Veen-Sebaldeburen

Mr. & Mrs. T.J. Henstra-Van der Veen — Doesum

Mr. W. Van der Veen — Leek

Mr. & Mrs. C. Van der Veen-Postma — Brampton

Mr. & Mrs. H. Van der Veen-Veenstra — Grootegast nephews & nieces — Brampton, Ont.

As long time friends and brothers and sisters in the Lord, we extend our sincere sympathy to John, children and grandchildren in the passing into glory of,

MARY VAN STAALDUINEN dearly loved mother and grandmother and friend. We rejoice with the family in God's promises that never fail.

Rev. 7:13-17.

John & Rie Heeringa

Dr. Louis & Nelly Praamstra

Clarence & Joyce Tigchelaar

Art & Ria van Dyk

'k Zal eeuwig zingen van Gods goedertierenheid.

De Here heeft Thuis gehaald Zijn moegestreden kind, onze lieve vader, behuwde, groot- en overgrootvader, op de leeftijd van bijna 89 jaar.

DIRK VIS geliefde echtgenoot van E. de Vries, eerder gehuwd geweest met L. Voetberg.

Lieve heit en pake van:

(Anne, overleden) & Jean Vis — Murillo, Ont.

Roelof & Leentje Vis — Argentinië

Imkje & Folkert Klijnsma — Holland

Grietje & Jan Wiersma — Holland

Antje & Teun Zwaal — Argentinië

Wietse & Simon Zwaal — Thunder Bay, Ont.

Jan & Ietje Vis — Thunder Bay, Ont.

Tjamme & (Lena, overleden) Vis — Argentinië

Aukje & Kor Muller — Salmon Arm, BC

kleinkinderen en achterkleinkinderen.

Overleden in Kollum, Holland.

17 mei, 1982.

TEACHERS

Ontario

COLLINGWOOD: Collingwood and District Christian School invites applications for a teaching position for the combined grades 1 through 4. Send applications to: Collingwood and District Christian School, Zoo Park Rd., R.R.#2, Wasaga Beach, ON L0L 2P0; call: (705) 429-4303 (day); (705) 445-7682 (evenings).

TEACHERS

JARVIS: Jarvis District Christian School requests applications from qualified teachers for the position of part-time kindergarten teacher. This is our second year for kindergarten and will involve 2 days a week till Christmas and 3 days a week from January till June, 1983. Please send applications to: Pete Weenling, Jarvis District Christian School, R.R.#1, Jarvis, ON N0A 1J0

HELP WANTED

Driver/salesman wanted for Wholesale Florist; located in the Niagara Peninsula. Send replies to Box #4712, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Family needs a reliable, mature babysitter in Oakville home to care for 3 children, age 6, 3 and infant. Weekdays, starting 3rd week in August; references required; salary negotiable. Call: (416) 845-6384.

REDEEMER COLLEGE

invites applications for a qualified and experienced

CHOIR DIRECTOR

for the student choir.

An MA degree in music preferred. The student choir will perform in various communities throughout Ontario as a group of ambassadors for the College. Therefore, some travel and weekend activities will be included.

Please send application and resume with references to:

Redeemer Reformed Christian College
Box 5070, Burlington, Ontario L7R 3Y8

or phone: (416) 632-2022

Diagonal Consultants

CRWRC has openings for two Diagonal Consultants to work with Diagonal Conferences in Canada and the United States.

- Interested applicants should have a demonstrated ability to work with people in a variety of situations.
- The Canadian position will include refugee coordination.
- The U.S. position will include a training component.

Applications are available from:

CRWRC of Canada,
P.O. Box 5070, Burlington, Ontario L7R 3Y8
CRWRC,

2850 Kalamazoo Ave. SE., Grand Rapids, Michigan 49560

Applications should be returned by August 15, 1982.

★ SECRETARY ★

The Christian Labour Association of Canada's Alberta office will require a full-time secretary as of July 1, 1982. CLAC's office is located in The King's College building in Edmonton. CLAC strives to be a Christian witness in the areas of work and labour relations, and the applicant should therefore be committed to Christian social action. Experience is preferable, but not essential.

Please write to:

CLAC,
10766-97 Street, Edmonton, AB T5H 2M1
or phone: 423-3944

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* * *

The Candidate: The successful candidate must have initiative, good communications skills, accounting and computer experience.

* * *

The Location: EDMONTON, ALBERTA

Resumes are invited in confidence and should give full details of education, experience and salary expected.

Correspondence to be forwarded before July 21, 1982 to:

Mr. J. De Vries

2008-138 Avenue, Edmonton, Alberta T5Y 1K7

EMPLOY WANTED

16-year-old male is seeking employment on a farm or will do anything; can start immediately. Phone: (416) 774-8304, Dunnville, Ont.

Male, 20 years old, civil engineer graduate from Loyalist College, is looking for full-time work. Phone: (613) 475-2593, or write to: Don VanEs, Box #328, Brighton, ON K0K 1H0

17-year-old student needs summer job; experience in farming, landscaping and nurseries. Call: Bill Bos, Cambridge, Ont.; 622-0449.

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or phone: (705) 696-2951

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LET'S Play Chess

Editor: Pete Layer,

THE APRIL LADDER

Contestants	Problems:	#912	#913	#914	#915	Sub-	Prev.	Total	Total
Points:		3	2	3	2	10	Total		
H. Brouwer (III)		3	2	3	2	10	87	97	*
J. Wilms (V)		3	0	-	2	5	79	84	
P.W. Lamain		3	Game			3	9	12	
K. Amsinga (VII)		3	2	3	2	10	(97)	10	

* winner

Comments

Congratulations go to Mr. H. Brouwer who has reached the top of the ladder for the fourth time. The publisher will send you a list of chess books to choose from as a prize. If any winners find the selection too restrictive, please drop me a line and indicate the topics you would like to see. The next time our inventory gets low, we will include your ideas if books with your topics are available.

I hope every chess player who reads this column will study these solutions. Dig out your April Calvinist Contacts and see how problems are made and solved. You will find many surprising manouevres and situations to learn from and enjoy.

SOLUTIONS FOR APRIL PROBLEMS

#912 Game Position: Key: 1. RxR ch., PxR; 2. N-Q3 ch., PxN; 3. P-KB4 mate
#913 (Fleck) Key: 1. R-Q6 threat; 2. QxP mate Try: 1. Q-Q7?, QN-Q3 no mate
#914 (Schoschin) Key: 1. N-B7 threat; 2. Q-N7 ch., K-B4; 3. N-K6 mate Variations: 1. -, P-Q4; 2. Q-K7 ch., K-Q5; 3. N-N5 mate. 2. -, K-B5; 3. NxP mate. 1. -, K-B3 2. RxN ch., PxR; 3. Q-N7 mate. 1. -, K-B5; 2. Q-K7, threat 3. N-Q5 mate. 2. -, NxQ; 3. N-K6 mate. 1. -, K-Q5; 2. Q-N7 ch., K-B4; 3. Q-B3 mate. 2. -, NxQ; 3. N-N5 mate
#915 (Butsnov) Key: 1. Q-Q7 threat 2. QxP mate

CORRECTION TO FEBRUARY SOLUTIONS #907

Threat: 2. R-Q4 mate not 2. P-B4 mate.

Thank you Mr. Amsinga.

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Henry Zwiers,
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for reservations

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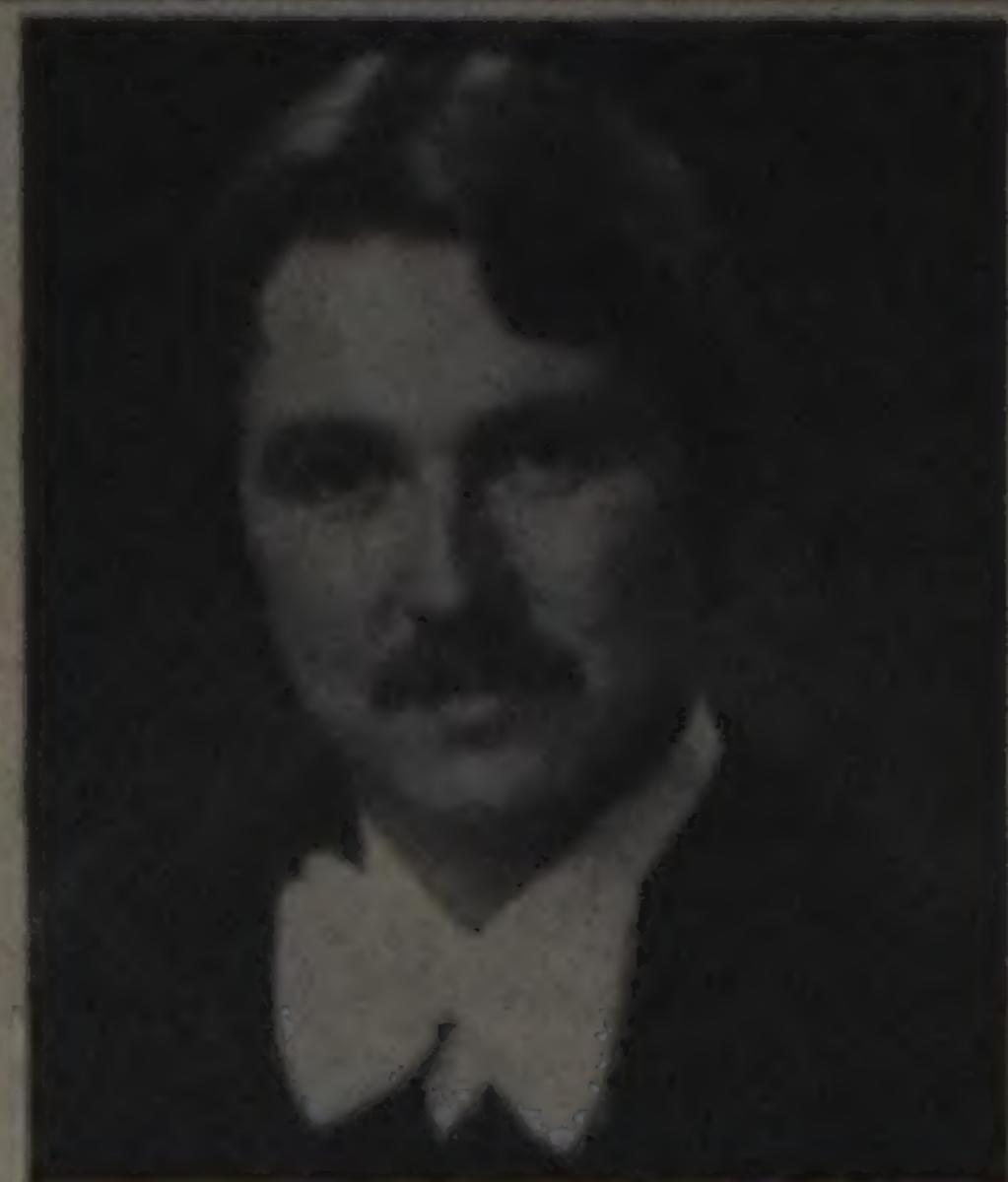
Write:

Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

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ANNOUNCEMENT



Dr. Adrian J.E. Verburg

Mr. and Mrs. Harry P. Verburg of Seaforth, Ont. wish to congratulate their son, Dr. Adrian J.E. Verburg, and we like to share with you our joy that at the end of June our son will join the Medical Clinic with Dr. R. Patel of Tilbury, Ont.

His residence address:
22 Dunvegan Dr.
Chatham, ON N7M 4Z9

FOR RENT

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1358 (evenings only).

FIRST

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CRWRC continues to aid Nicaraguan work

Extensive flood damage in Managua, Nicaragua, has prompted the Christian Reformed World Relief Committee (CRWRC) to respond with a \$5,000 grant-in-aid. The money will go to the Nicaragua-based Evangelical Committee for Relief and Development (CEPAD) to provide for emergency needs and assist with rebuilding.

In late May, a tropical storm pelted Honduras and northern Nicaragua with heavy rains.

Over 200 people were killed and 85,000 were left homeless. Rice, sugar, coffee, and banana crops sustained heavy damage.

CRWRC has been active in Nicaragua since the 1972 earthquake when it sent extensive financial aid and volunteers. CEPAD was formed at that time to encourage local Christians to give immediate relief and bring about long-term development.

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Depart Toronto	Return Friday or Saturday 1 week later	Return Friday or Saturday 2 weeks later	Return Friday or Saturday 3 weeks later	Return Friday or Saturday 4 weeks later	Book Before
Fri, May 21	\$579	\$579	\$629	\$629	May 21
Fri, May 28	579	629	629	629	May 28
Fri, June 4	629	659	659	659	June 4
Fri, June 11	659	659	659	659	May 22
Fri, June 18	659	659	659	659	May 29
Fri, June 25	699	699	699	699	June 5
Fri, June 26	699	699	699	699	June 6
Fri, July 2	699	699	699	699	June 12
Fri, July 3	699	699	699	699	June 13
Fri, July 9	699	699	739	739	June 19
Fri, July 10	699	699	739	739	June 20
Fri, July 16	699	699	739	739	June 26
Fri, July 17	699	699	739	739	July 3
Fri, July 23	699	739	739	739	July 4
Fri, July 24	N/A	739	739	739	July 10
Fri, July 30	739	739	739	739	July 11
Sat, July 31	N/A	739	739	N/A	July 17
Fri, Aug. 6	699	699	N/A	N/A	July 18
Sat, Aug. 7	N/A	699	699	N/A	July 24
Fri, Aug. 13	699	699	N/A	N/A	July 25
Sat, Aug. 14	N/A	699	699	N/A	July 31
Fri, Aug. 20	699	N/A	699	N/A	Aug. 1
Sat, Aug. 21	N/A	699	699	N/A	Aug. 7
Fri, Aug. 27	N/A	699	699	N/A	Aug. 8
Sat, Aug. 28	N/A	699	699	N/A	Aug. 15
Sat, Sep. 4	699	699	N/A	N/A	Aug. 22
Sat, Sep. 11	699	N/A	N/A	N/A	

\$579

PER PERSON, ROUND TRIP

Events

Rehoboth Praise Singers formed by baptism

Margaret Griffen
C.C. staff

Little did Fred and Karin Bouma and Bill and Jill Lise know, that when they surprised their friends, Kees and Shawnee Ennema, by singing at their son's baptism, that they had begun their ministry as the Rehoboth Praise Singers.

The baptism at the Rehoboth Church in Toronto (Etobicoke) was the start of the ministry of four couples, the Bouma's, the Lise's, the Ennema's and Ken and Wilma VanScheleven.

"We loved the name of our church and we love to sing praises to God, so we called ourselves the Rehoboth Praise Singers," said Karin Bouma in an interview.

Since the baptism of January of 1979, the group has sung in many Christian Reformed churches, as well as in



Rehoboth praise singers in Toronto

other churches and at various events.

They have also sung at the Chelsea Park Nursing Home in Streetsville, and at Trinity Towers in Brampton, and for the "Moments of Meditation" program at the Queen Eliza-

beth Hospital in Toronto.

"Our story is not so much about great people, as it is about a great God using everyday, ordinary people for his kingdom," said Karin.

"We have become like a family. We hold prayer meet-

ings to which others are invited and together in prayer have overcome the difficulties that a group faces in making decisions.

"Prayer is important to us," Karin continued. "This is the Lord's work and we want to do what he leads us to do."

The group performs some original songs written by members or by friends and family of members, as well as favourites such as "This is the Day," and "Freely, Freely".

Some of the songs are written by Reinder Kuntz who is the pianist for the group and who also performs some of his own songs.

The group is now facing some changes. Ken and Wilma VanScheleven are moving to Grand Rapids where Ken will be a student at the Reformed Bible College, and others in the group are facing some new directions in their lives as well.

"We know, though, that if the Lord wants our ministry to continue, he will provide the people and the means for it to do so. There is a purpose to our ministry and we know that the Lord will continue to guide us," said Karin.

"We realize that Jesus has given us many talents to be used for full and abundant lives and for his glory."

Church News

Christian Reformed

Accepted

— to Orillia (First), Ont., Rev. G. Ringnald of Ottawa (Calvary), Ont.

New clerk

Zion CRC, Box #664, Pembroke, ON K8A 3N4 — Dirk Rook; phone: (613) 646-2311.

Change of address

Rev. W. Veenstra, effective July 1, 1982: 1571 Stonehaven Dr., Mississauga, ON L5J 1E9; tel: (416) 822-7782

Terrace CRC, 3602 Sparks St., Terrace, BC V8G 2V6, effective immediately.

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ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB. 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapuskasing-CKAP. 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560

Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR. 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Wodstock-CKDK... a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB. 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall... 9:30 a.m. 1170

CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers. 7:45 a.m. 550



THE BACK TO GOD HOUR

P.O. Box 5070, 760 Brant St.,
Burlington, ON L7R 3Y8 — (416) 637-3434

Calendar of events

July 1	Frisian Picnic at the Pinehurst Conservation Park at 11 a.m.
June 25-27	Salem Christian Mental Health Association's Personal Enrichment weekend. Contact: Merrill Scott, 26 Burnett Ave., Willowdale, ON M2V 1V1; phone: (416) 223-7177.
June 26	Heather and Helen in concert, with Pastor Pete Slofstra and Ascension, Hamilton District Christian High, 7:30 p.m. - Adults \$3.00, children \$1.50.
July 6-8	Conference on Liturgy and Music to be held on Ontario Bible College Campus, Willowdale. For more information contact: The Institute for Christian Studies, 229 College St., Toronto, ON M5T 1R4
July 5-16	SPICE program to be held on July 5-16 in the Hamilton District Christian High, 28 Athens St., Hamilton, Ont. See ad for more details.
Aug. 13-17	The 1982 North American Young Calvinist Convention is being held at the University of Guelph. The convention's theme is "Bloom With Joy."
Aug. 15	The Young Calvinists invite you to their outdoor Sunday evening worship service in the University of Guelph's stadium at 7:30 p.m., weather permitting.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. June 25	Wed. June 23	Fri. June 18-10a.m.	Wed. June 16-noon
Fri. July 2	Wed. June 30	Thurs. June 24-noon	Wed. June 23-noon
Fri. July 9	Wed. July 7	Fri. July 2-10a.m.	Wed. June 30-noon

Books

Evangelism

Revival of a dying church

Miracle in Darien, Bob Slosser, Logos International/Welch, 1979; pb., 268 pp. Reviewed by Peter Sluys, Salmon Arm, BC.

The setting is in a secular American suburb in Connecticut, with a rather insig-

nificant Episcopalian church trying to "chaplain" to people who are left in that church. The main character is Terry Fullam, an Episcopalian professor who turns pastor at God's call. The theme is that "God seems first to find his man or woman, and second to lay out a set of principles for the

people, and then to say: 'now work them out!'" This sleepy church turns slowly into a churning vital centre of church renewal (called restoration by Fullam), through the special work of the Holy Spirit and begins to minister worldwide.

Yes, the so-called charismatic powers are operative at Darien but that aspect isn't the focus. The conviction that every Christian is a minister of sorts, is and that Christ, the head of the church, is operative through his

Word and Spirit. Both convictions are central to the book.

That the story is not written in success-oriented or triumphalistic overtones is the strength of the book. Historic descriptions of growth events are not emotionally overworked, but are tastefully, interestingly and soberly accounted for. Many chapters contain vital parts of Fullam's sermons which serve to enhance the book.

Many churches which have come alive followed practically the same pattern as was used in Darien.

What intrigued me mostly is the discovery described on how church renewal begins with an authentic, genuinely opened fellowship which becomes the reason of appeal to the non-churched, so that evangelism follows with a minimum of planning. Then discoveries for outlets and opportunities for service and mission emerge.

The book supplies a need in our Reformed communities particularly for leaders in the church.

Evangelism

The church's witness to the world

Missions, Evangelism, and Church Growth, edited by C. Norman Kraus, Herald Press, 1980; pb., 165 pp., \$6.90. Reviewed by John Kerssies, Sarnia, ON

According to its preface this book is a compilation of six essays, plus an introductory chapter by the editor, which were first given as addresses on the Discipleship Lecture Forum series sponsored by the Center for Discipleship at Goshen College during the winter of 1979. The authors are from various backgrounds and "no attempt was made to synchronize points of view." Due to the nature of this booklet it is difficult to outline its major theme, except to say that all the essays deal with the subject of evangelism and church growth.

Everyone of its authors reckons with the fact that we live in a vastly changing society and that, as such, evangelism and church growth strategies must take current changes into account if the church is to be faithful in its gospel proclamation. In this connection Wilbert R. Shenk writes about the changing role of the missionary, and C. Norman Kraus, in his essay "Today's Gospel of Salvation", even ventures to say that the "concept of salvation today is contextually different than yesterday because of a vastly changed world." "In its biblical setting salvation is first deliverance in the world from present evil whether natural

(famine and plague), social (war and oppression), or spiritual (sin and its personal consequences)."

Another interesting contribution is given by Howard A. Snyder (author of the book, *The Problem with Wineskins*) entitled: "An Evangelistic Lifestyle for the Congregation." Snyder seriously criticizes evangelistic campaigns such as "Here's Life, America," which he calls a great media success and a drastic evangelistic failure. Such campaigns are failures because they do not arise out of the spiritual vitality of the local congregation. Throughout this chapter the emphasis is placed on the authenticity and the vitality and the spirituality of the local church. Writes Snyder: "If the church is genuinely a reconciled and reconciling community, the Lord will add daily to its number those who are being saved."

The other essays by Chester L. Wenger, Vern L. Miller, and Harold E. Bauman deal more specifically with church growth. All the essays provide profitable reading, especially for those who are concerned about the church's evangelistic message within a changing society.

I was rather impressed with the emphases forwarded by Kraus and Snyder as both gave ample awareness of the social implications of the message of the gospel. Soundly Reformed. Very refreshing, especially in a time in which those of Reformed persuasion tend to reduce the richness of the gospel to a personalized salvation.



Sainte Marie among the Hurons

Historical drama

Re-enactment of some of our gruesome history

Sainte Marie Among the Hurons, J.W. Nichol, Talonbooks, 1980; pb., 79 pp. Reviewed by John Harris, Lethbridge, AB

This book is a drama based on the work of the early Catholic missionaries among the Indians in New France. The immediate material of the play centres around the burning of the Sainte Marie mission post. The highly superstitious Indians are quick to blame the priests as bearers of a new religion when an epidemic strikes the Huron Indian tribe. The result, in some cases, is missionary martyrdom. The historical

events are sympathetically portrayed in the play.

For a play like this to be authentic, one can expect an occasional exposure to Catholic theology. On one occasion a priest prays to "Holy Mary, Mother of God." On another occasion a priest remarks, "Just count the souls I've sent to heaven! I am a saint!" However, some other comments are very biblical. One priest tells an Indian convert, "You have proclaimed your faith in God through Jesus Christ. If you are sincere in this, then you are safely in the hands of God. I can do nothing more."

The ending is somewhat depressing. The mission post is

burnt, the missionaries have fled, and the Huron tribe has been decimated by sickness. A lone Huron convert surveys the rubble of the mission post, and he concludes that he is not a Huron because the tribe no longer exists, nor a Christian, for all the Christians have fled. However, since the fever has abated, he is at least alive, though for what purpose the reader cannot tell.

This drama, if read with care, can help us understand the earliest contacts between the white missionaries and original people of Canada and the extreme difficulties of mission work among the Indians when the white men first reached North America.

Christian living

Intellectualism does not rule out the Christian faith

Christianity Confronts ... Communism, Humanism, Materialism, Existentialism, David Cook, Tyndale/Mitchell, 1981; pb., 172 pp., \$3.95 (USA). Reviewed by Rev. Johan D. Tangelander, Strathroy, ON

What is scientific materialism? Is man a machine? Are Christians to blame for the ecological crisis? Can Christians compete in the rough and tumble world of North American academic life? Cook's sturdy work brings reason and heart together.

The truth of the gospel can be examined without sacrificing the intellect. Intellectual in-depth confrontation with modern thought is here combined with evangelical fervor.

Christianity is neither a mere crutch for weak people nor just a haven of rest for the troubled. It is neither a retreat from the modern world nor a flight into irrationality. Today's issues and anti-Christian systems must be examined and contested. The position of our opponents must be understood by us. Cook clarifies what western civilization's four

main anti-Christian systems — Communism, Humanism, Materialism, and Existentialism are saying. He lays bare their weaknesses. And he then provides a powerful apologetic for the Christian faith that warms the Reformed Christian's heart!

Those who plan to go to college, teachers and pastors will find that this book gives them a helpful insight into the truth claims of Christ which are so severely attacked by secular academics. It needs to be read and reread.

Teenage literature

Narnian style carries on

Lightning in the Bottle, (Book II of The Legend of Eorthe) Charles Beamer, Thomas Nelson/Lawson and Falle, 1981; hc., 322 pp., \$8.95. Reviewed by Jo-ann Van Reeuwyk, Belleville, ON

This delightful book is the second in a series on the Legends of Eorthe which include Magician's Bane and Sisters of the Light as well.

In this novel the Kingsmen answer a call from the Horn of Meet which brings them to excitement, danger, and the terrible flight against the forces of evil. Jodi, Martin and Eric are joined by cousin Richard and an orphan, Jon and later by Rachel as they set forth on a mission in search of the stolen Lightning in the Bottle

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